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MISSIONS

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Question Box

(Answers found in this issue)

1. How long a lease did a non-Christian Chinese merchant take on the Institutional Church building of our Baptist Mission in Swatow, and how much did he advance?
 2. Who wrote articles for three papers about Baptists and about the World Congress in Stockholm?
 3. What is the name of the boy who always sits in the front row on Sunday evening at the services in Balasore?
 4. What is said to be the most important thing in teaching English to foreign-speaking women?
 5. Where were the eggs procured for the Telugu Mission Conference at Hanumakonda?
 6. Name the five movements within eight years in which the Northern Baptists have engaged?
 7. How many men were enrolled in the English Night School at Tokyo Tabernacle?
 8. How many churches contributed to the New World Movement in 1921-22, and how many made no report of contributions?
 9. What is the age of "Sister Jane," and in what city is she living?
 10. In order to cultivate the missionary motive, what is requisite?
 11. "Our problem lies in finding out how to get—?" What?
 12. What did the littlest Jewel choose to be, in acting out a story?
 13. What church put on a six week's School of Missions under the name of "A Tour of India?"
 14. Where is there a vacancy in which "a missionary of large gifts and visions can help to mould a whole nation?"
 15. "Scarcely a letter but ends—." Complete the sentence.
 16. In what church was a missionary meeting made most interesting by a "Program by Mail?"
 17. What "Standard Baptist College" was founded in 1834?
 18. Name "the only Christian school for boys in a city of half a million souls."
- NOTE—Questions 6 and 16 were not answered in April issue. Credit for them will be given.

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HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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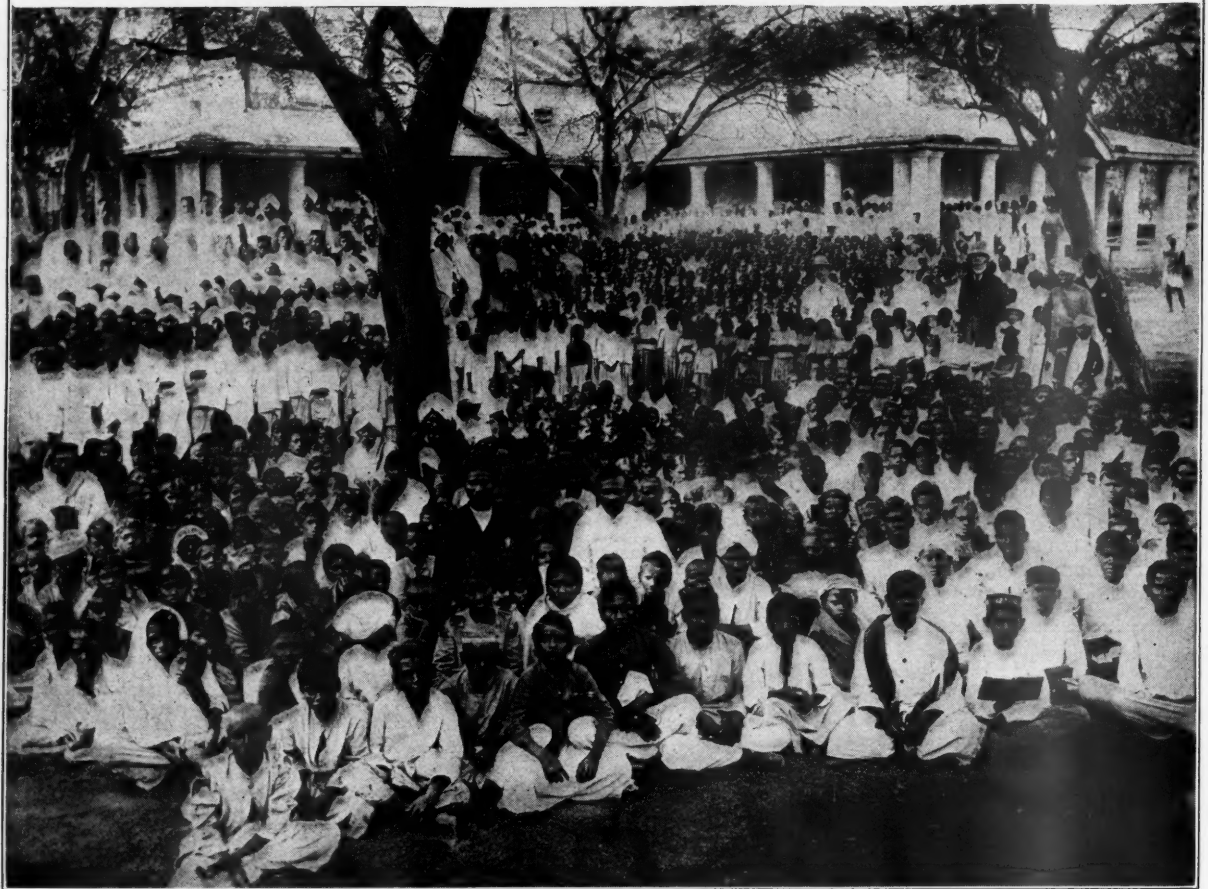
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Graduating Class of the Girls' School at Ongole, South India, and Students and Teachers of the Ongole School Grouped on the Campus

MISSIONS

VOLUME 14

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In the Vestibule of the May Issue



MISSIONS gives special greeting to the delegates who will gather in Atlantic City for the sessions of the Northern Baptist Convention and the anniversaries of the Home and Foreign Mission Societies. This ought to be one of the best Conventions yet held. While the year has had its perplexities and uncertainties, it has also had many things over which the people may rejoice. The quickening of the spiritual life in a large number of the churches, the deepening of interest in many quarters in the denominational enterprises of world pith and moment, and the general spirit of hopefulness—these are causes of gratitude and encouragement as we go forward into the fifth and last year of the New World Movement. As for the Convention City by the Sea we do not need to say much, since it is so well known. Probably it is the finest convention city in America, with its abundance of hotels at all ranges of price, and its fresh breezes from the ocean. There certainly is a delightful auditorium on the Steel Pier, as many who attended the last Convention held there will recall. A more attractive environment could not easily be conceived. The missionary note will be strongly sounded, as it should be, since the missionary motive is what gives to the Convention its true *raison d'être*. Read the tentative program on another page and see how the program-makers have kept the great causes at the front.

The issue has many attractive features. The leading article on John E. Clough and the Ongole Mission by Mrs. Clough summarizes admirably the life and work of that great missionary to the Telugus. We get a glance at Atlantic City through two attractive views of that resort, and Miss Jackson has a short story on Building Bodies. "Can It Be Done?" is neatly answered. Rev. J. Speicher contributes a readable account of the Swatow Christian Institute, which is doing a work that should be much more widely known. The Diary of a Lithuanian Pioneer is out of the ordinary. The fourth and last of the series of Reminiscences of an Ex-Secretary gives a strong argument for greater stability in the denominational program and more confidence in those who are placed in

positions of trust. Pastors would do well to read it to their people at prayer-meeting. Mr. Frost tells us of the work among boys in his field at Balasore, Bengal-Orissa. In thinking of the comparatively small number of Christians in such countries as China and India, with their vast populations, we are apt to overlook the real impact which Christianity has made upon the people and the influence it exerts upon the national policies and purposes. There is no clearer lens of faith than the missionary eye, and the reflex influence of missions upon the home churches is of incalculable value.

Without following through in detail all the articles, we feel sure that the reader cannot fail to receive spiritual stimulus from the contents as a whole. The departments seem to be growing in interest from month to month. That of Missionary Education, for example, has reports of work accomplished in the local churches that would not have been thought possible a few years ago; and churches that have had carefully conducted schools of missions for two years or more make the most favorable reports as to numbers and enthusiasm. Then the Guild girls and the Crusaders are among our most faithful readers. As for the Puzzles and the Question Box, they have steady and faithful patrons, young and not so young. There is no question that a new and most promising interest in missions has come from these schools which spread information, and from the reading of the magazine, which is engaged in the same good work.

How about Stockholm? Have you engaged your passage yet? Also your return steamship passage? There is a rush of European travel this year, and it will be perhaps more difficult to get back than to get over, so far as accommodations on ship are concerned. Those who come early are the ones who will be best satisfied. A word to the wise is sufficient, to the otherwise useless. Of course you belong to the first class.

You are going to get your copy of MISSIONS earlier in future, now that the "flu" is out of the way. Many organizations have been fairly disrupted this past winter by the epidemic. Now for health, happiness and promptness. No doubt many club managers have had the same interference in their plans.

John E. Clough and the Ongole Mission

BY EMMA RAUSCHENBUSCH CLOUGH, PH.D.

IN 1836 the first Baptist missionary was sent to the Telugus of South India, and in that same year, July 16th, a boy was born near Frewsburg, in Western New York, whose destiny became deeply interwoven with that of the Mission. John Everett Clough was to render special service and God prepared him for it.

At the outset he was given by inheritance the instincts of the pioneer. Of Welsh-Puritan descent on his father's side, of Scotch-English on his mother's, a typical Yankee, he inherited the practical ability of his race. To settle in a new country and go forward in the face of obstacles, came to him naturally.

Prosperous when he was born, his parents, soon after, by a deed of friendship, lost their property at a stroke. Seeking to better their fortunes, they immigrated to Iowa. Where the Indians had recently withdrawn to tracts still more remote, the Cloughs staked off 1,600 acres of wild prairie land. Thrift prevailed; but it was a grinding experience, necessary perhaps for one who was to become a missionary to the outcaste in India. Often when those destitute people, whole villages, complained to him that they had only porridge to eat, one meal a day, he told them, "You cannot tell me anything about poverty. I too have lived by the week on little else than cornmeal mush." Those people knew that they were understood.

The Telugu Mission also was enduring poverty during those years, scarcely able to continue its one Mission Station at Nellore. Three times during its first thirty years American Baptists discussed the advisability of abandoning it. A crucial time came in 1853 at the Annual Meeting of the American Baptist Foreign Mission Society. Men arose to speak for or against abandonment. One of them pointed to the map of Missions above the platform and referred to Nellore as a "Lone Star." At the following morning session the vote was to be taken. Over night, Dr. S. F. Smith, author of "My Country," *Tis of Thee*, wrote six stanzas. The fifth contains the following prophetic lines:

"Shine on, 'Lone Star!' The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow."

Dr. Smith handed the slip of paper on which he had written this poem to Judge Harris, who was to preside. He read it to the audience with remarkable effect. Many wept. The Baptists could not have endured it, if their Telugu Mission had been abandoned. It was saved.

At the end of that year Dr. Lyman Jewett, with his wife and a group of Telugu assistants, had gone on a preaching tour to Ongole, an outstation of Nellore, 70 miles to the north. Early the first morning of the new year, 1854, they went to a nearby hilltop to pray. As the sun was rising, they stood and counted the hamlets in sight, perhaps fifty of them. Dr. Jewett said: "May the Sun of Righteousness arise quickly and shine upon this dark land." The burden on his heart was the man for Ongole. By the time he left the hilltop, he felt strongly convinced within himself that the man was coming.

Dr. Jewett was not mistaken. The man for Ongole was on his way. Early in that decisive year, 1853, young Clough was invited by a party of United States surveyors to go with them into the wilds of Minnesota as chain and hatchet carrier. He went. He often later said: "I started for Ongole by way of Minnesota when I was seventeen years old." This was at the time of the decisive "Lone Star" meeting. At the time of the hilltop prayer-meeting, he was taking the first definite steps toward an education. During four summers he went with the surveyors. Courage and resourcefulness grew apace in him, as he penetrated into that uninhabited country. Not yet twenty-one years old, he was sworn in as United States Deputy Surveyor, and, with fifteen men under him, worked on contracts for the government. It was valuable training. The time came, twenty years later, out in India, when his knowledge of engineering brought help to thousands in time of famine.

He gave up surveying in order to get a college education. His chief was a Baptist, and advised him to go to a Baptist College recently founded in Burlington, Iowa. He had held aloof from religious influences thus far. Now he found himself in a denominational school which had a theological department. The students, many of them children of pioneers, were full of religious zeal. It caught him. He saw that his scepticism must go. A strong faith in Jesus Christ as his Saviour came into his soul. It never left him.

He became a member of the Baptist Church in Burlington. Somehow it was taken for granted that he was preparing for the ministry. When the Secretary of the Baptist Foreign Mission Society visited the college, he was told that Clough was one of the men he must go and see. With a saintly grace he entered his room and brought him the call to a life's service. Clough held back, but by the time the messenger left him, he felt inwardly committed to become a missionary.

Meanwhile the Civil War broke out, and he wanted to enlist, but was prevented. He finished his college course, married, taught school, entered in political activities, and was prosperous. But the words kept ringing in his ears: "Woe unto you when all men shall speak well of you." It made him restless. His pastor advised him to work as a colporter in Iowa while deciding what to do. The hand-to-hand labor of going about with books and tracts, prepared him for the village visiting in India. He was still undecided, when he went to a convention, and there heard a pioneer missionary speak. This turned the scales. The foreign field drew him.

Six months later he was on a sailing vessel, going with his family around the Cape of Good Hope to the Telugu Mission in India. Dr. Jewett was with him. The Baptists had no other Mission so forlorn, so nearly given up, thrice over. To this they sent him. He reached Nellore April 22, 1865, and began to learn Telugu.

The Mission had been preserved. The man for Ongole was there. Now came a decisive call from the forerunner of a great mass movement toward Christianity among the outcaste. Three separate strands of human experience were now to unite.

For a number of years a group of Madigas, in the region of Ongole, had been seeking something higher than the crude worship of their village life. They had learned from wandering teachers of Yoga here and there, a little of Yoga doctrine, and by meditation had sought union of the soul with the divine Being. Several of them, in a humble way, were themselves teachers of Yoga, and had their following. Then they had gone north on trade, where they for the first time heard of the Christian religion. Yerraguntla Periah, the leading man in that group, went to a missionary in the northern district, and asked him to tell him particulars about the Christian faith. Eagerly listening, he said, "This religion is true. My soul is satisfied." He was told that a missionary would soon be in Ongole, who would tell him more. After waiting for a time, a letter was written to the Mission house at Nellore: "Where is the white teacher who was coming to Ongole?" Dr. Jewett baptized this man and his wife. He was spokesman for the rest. They wanted Christian teaching. Clough was now on fire. To Ongole he was bound to go. With his family he arrived there September 17, 1866. It was to be his home for forty years.

Three months later, Dr. Clough went on his first mission tour, out to Periah's village, Tallakondapaud, 40 miles southwest of Ongole, traveling in a bullock-cart, over rough roads. People from outlying villages had come. Wonderful meetings followed. Never before had he seen such faith and such love for Jesus. The religious fervor, which had grown within them on the path of Yoga, was now turned into devotion to Jesus Christ. He baptized twenty-eight of them. Three of the men then present in after years brought over to Christianity more than a thousand each. It was Periah who indicated to Dr. Clough the way in which the Christian movement could be led into the channels formed by Indian movements of spiritual significance. Methods were evolved, then and there, which became known afterwards as Ongole methods of village evangelization and self-support.

Dr. Clough felt his faith refreshed beyond measure. He had need of this spiritual uplift; for a heavy load was slowly adjusting itself to his shoulders. This group of believers belonged to the Madigas, a non-caste tribe, subjugated perhaps by invaders, centuries before, living now in hamlets a little to one side of the main village. They were kept in a condition approaching serfdom, as scavengers, burden-bearers; doing the leatherwork for the village under pressure of poverty which rendered them hopelessly polluted in the eyes of the general population.

The caste people of Ongole, among whom Dr. Clough had friends, took notice of the movement among the Madigas. They said: "If you receive these, then we must hold aloof." He tried to show them that he meant to educate the Christians by bringing several well-instructed Christian boys into the Government School at Ongole. Next day most of its sixty pupils stayed at home. There were times when the caste people pointed at him with derision for associating with these low people and teaching them his religion. It became a situation from which he could not withdraw, nor was he willing to continue.

He sat one evening in his study deep in thought, wondering whether he was doing right in receiving the Madigas, thereby apparently closing the door to the caste people. He picked up a Bible from a pile of them,

recently come from Madras for distribution to English soldiers, often passing that way. He opened it where it would. His eyes fell on the passage before him, I Corinthians 1:26:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

It moved him profoundly, as if a voice from heaven had spoken.

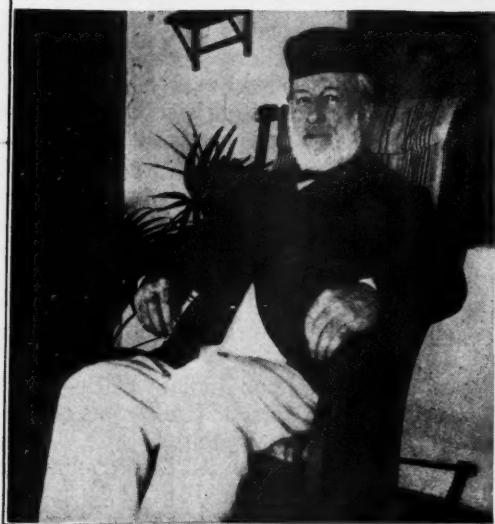
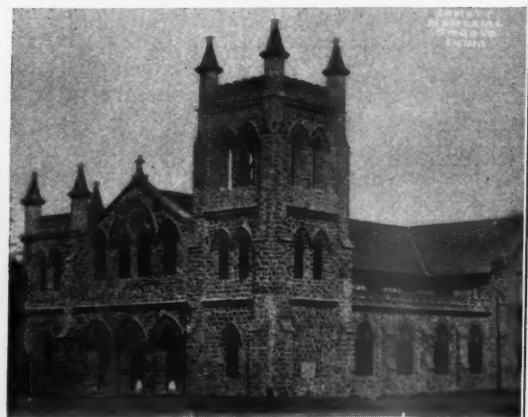
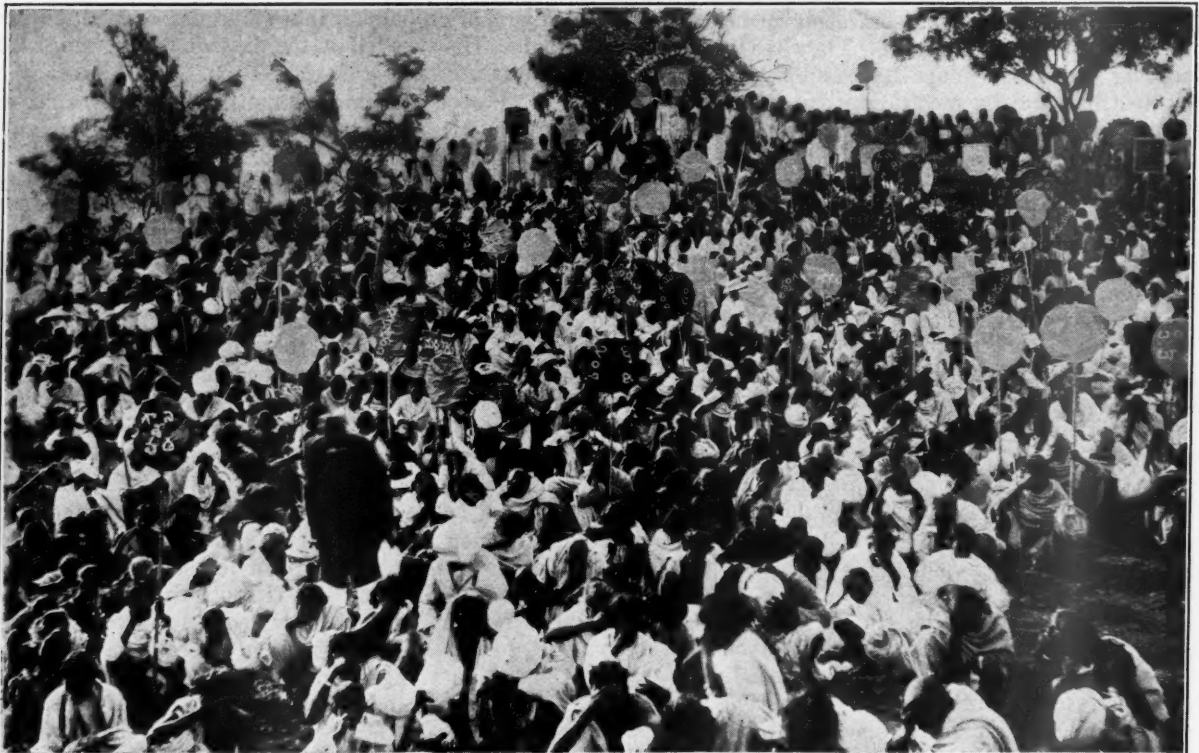
Then Mrs. Clough came in and sat down. She had been putting their two children to sleep. Deeply troubled in mind over the situation, she picked up a Bible from that pile, opened it and read. She remarked, "It seems to be God's plan to save these outcasts first." He was amazed. She showed him the Bible in her hand. It had opened to the same place. He told her of his experience. It made no difference to them that these were new Bibles, and that all might open to the same place. They felt God had spoken to them. Their doubts were gone.

Tidings were going over the Madiga community of all that region that a great salvation had come for them. They listened to the story of Jesus. But what to them was of vital interest, was the fact that this new religion had social aspects. If they decided to live the Christian life, a partial withdrawal from the cooperative system of the Indian village would be necessary. It would bring upheaval into their lives. The harshness of the village officials toward them would increase, if they now refused to beat the drums during idol festivals, which had been one of their duties since time immemorial. The Sudra landowners would refuse them work if now they asked for one day in seven on which to meet together and worship God. A labor war on a small scale was in sight. Men were inquiring of each other whether it could be done.

If it had not been for that white man in Ongole, they could not have stood their ground. He bore their suffering with them and fought for them. He made himself an expert on their position in the communal life. The village officials in all that region began to reckon with his power. His early ambition to become a lawyer and a politician were given up when he became a missionary, yet nothing served the Madigas better than these latent capacities in him. The Christians were boycotted by the village authorities, beaten, imprisoned. The touch of martyrdom fostered a spirit of social revolution. In the name of Jesus they were shaking themselves free. Education for their children was in sight, with new conditions of life.

By the time five years were over, the Ongole church had a membership of fifteen hundred, with thousands of adherents. Dr. Clough went to America in 1872 to get \$50,000 for an endowment for a Theological Seminary, needed to train a Telugu ministry, and to enlist four new missionaries. In 1874, his task accomplished, he returned to Ongole. The boundaries of the Telugu Mission were then extended to the west and the north. The growth in every direction was rapid.

Hard years now came upon India. During 1876-78 the usual rains failed. A terrible famine was the result. The English Government combined with Christian benevolence sought to save life. Millions died nevertheless. The digging of the Buckingham Canal, 250 miles long, was a relief operation on a large scale, which was within the territory where the Ongole Christians lived. Dr. Clough took a contract to dig three miles of this canal. He had a camp for 3,000 people. His staff of thirty preachers were his overseers. Thousands of Madigas



TOP: A MEETING ON THE FAMOUS PRAYER MEETING HILL. CENTER: OUTDOOR SCHOOL TAUGHT BY WOMEN; THE ONGOLE TOWN CHURCH. BOTTOM: DR. JOHN EVERETT CLOUGH AT ONGOLE IN THE LAST DAYS OF HIS LIFE; CONGREGATION LEAVING THE JEWETT MEMORIAL CHURCH

who were not Christians were coming and going. The preachers talked with them, when occasionally they sat down to rest from digging. Their terror of demons and cholera and cyclones and death grew less. The stories of Jesus, and His loving kindness toward the sick and helpless, filled their minds. They began to think about Jesus, and went home and found a newborn faith within their hearts.

When finally rain came, and the famine was over, Dr. Clough realized that thousands were knocking at the gates of the church. Letters came pouring in upon him; deputations came with village elders as spokesmen, voicing the request of groups of people—families, villages. Their huts were fallen, they had little to eat, but they did not ask for money. They wanted baptism. They said, "We can die, if it be God's will; but we want to be baptized first." In December, 1877, when the preachers came to Ongole for a conference, a multitude of about 3,000 followed them there. They clamored for work, and part of them for baptism. Sorely disappointed, they had to go back home, the weary miles. Dr. Clough had no more work for them; so long as the effect of the famine was still apparent, he could baptize no one. He put a coin into the hand of each, to keep the people from starving on their way home.

Pressure was now brought to bear upon him. The Secretary of the Missionary Society in America who had been to him a teacher and a prophet, wrote to him: "*Shut not down the gate!* I tell you God is in this thing, as he was in the miracles of Jesus." Profoundly stirred by this command, he, soon after, found that priests of the Roman Catholic Church had been ordered to gather in this harvest, if he did not. Moreover, his staff of preachers told him the converts were murmuring against them because he was putting off the baptism so long. They assured him that the converts were living a Christian life. He saw that he must act.

He raised the gate on Sunday, June 16, 1878, beginning with the baptism of those living near Ongole. In a careful, deliberate way, nearly 2,000 were baptized during the remaining two weeks in June. He sent a call to his staff of thirty preachers to meet him at Vellumpally, ten miles north of Ongole, to arrange with them to receive those ready for baptism on the whole field. He requested them to ask the converts to remain at home until plans were made. They refused to stay behind. Not a preacher arrived but there were hundreds with him, walking sixty miles and more, many of them.

Dr. Clough hastened to Vellumpally and found a multitude waiting for him. The preachers seated the people under some large banyan trees. He preached to them from their favorite text, "Come unto me all ye that labor and are heavy laden." Then he told them he had no more famine help to give them, and asked them to go back to their homes. The cry rose from every portion of the multitude, "We do not want help, by the blisters on our hands we can prove to you that we have worked and will continue to work. If the next crop fail, we shall die. We want to die as Christians. Baptize us, therefore!" They were holding up their hands to show him the callous places, that had come by digging that canal.

He withdrew to talk with the preachers. They prayed together and courage came. It was not possible to refuse the people, patiently waiting under the banyan trees. He went before them and told them their request would be granted. He and the preachers now acted together as

one man. Inquiry meetings on a large scale were held in a tamarind grove near by. Each preacher gathered the converts from his special field together, and with the heads of households to assist him, he conducted his examination. Searching questions were asked, and many were sent away.

On the first day, July 2, 1878, a beginning was made, 614 were baptized, on the next day 2,222 followed; on the third day there were 700 more, making 3,536 in three days. The multitude gathered on the bank of the Gundlacumma River where the water was fairly deep. The six ordained preachers took turns, two officiating at a time. The names of the candidates were read; without delay and without confusion one followed the other. As one preacher pronounced the formula: "I baptize thee in the name of the Father, the Son, and the Holy Ghost," the other preacher had a candidate before him ready to repeat the formula, and to baptize him likewise. Dr. Clough stood on a bank overlooking the scene, helping and directing. He sent the people home with prayer, committing them to the Lord Jesus, to keep them in His care even unto death.

Now the preachers made themselves spokesmen for those who had obeyed their request and had stayed at home. They would grow disheartened with long waiting. Rapidly plans were made. At two distant centers the candidates were to be assembled with their preachers and teachers and the Christian village elders. This resulted in the baptism of 2,881 more. The ingathering was thus finished. In six weeks they had baptized 8,691. During the remaining five months of the year they baptized nearly 1,000 more, making a total for 1878 of 9,606.

A thrill of joy and gratitude went through the Baptist churches in America when the tidings came of this Pentecostal baptism. It was a denominational event. The officers and the Executive Committee of the Foreign Mission Society, in a document signed by them all, called upon the Baptist churches of the land to praise God in their sanctuaries on the first Sunday in December, 1878. It was a thanksgiving service widely observed.

And this ingathering continued. The Madiga community was shaken to the foundations; the old gods were forsaken and evil customs put aside. In every case the individual had to give an account of his faith in Christ, but after that the gregarious character of a tribal movement had its effect. Families came; villages came. In 1883 Dr. Clough had a membership of 21,000 in his mission, and the nominal adherents counted from four to five times that number. It was said during those years that it was the largest Baptist Church in the world. By actual count, Dr. Clough, during his long missionary service, superintended the baptism of more than 50,000 persons.

Decisive steps were taken after the ingathering toward organization. From the beginning the movement had gone on oriental lines. Always ready to heed the opinions of his staff of workers, Dr. Clough had learned to see with their eyes. On the basis of the primitive self-government existing in the Indian village, he had built up a rudimentary church government. Now however, he was prepared to make a definite effort to bring this movement into conformity with Baptist conceptions of self-sustaining churches.

There were on the Ongole field twenty-six outstanding centers of Christian activity, each with a pastor and a teacher. In 1880 these centers requested from the parent

church at Ongole recognition as independent Baptist churches.

At the same time twenty-four of the tried and trusted men on the staff of Ongole preachers received ordination to the ministry from a council called for the purpose. This attempt at organization on occidental lines was only partially successful. As Dr. Clough in later years said, "The western forms of Christianity are not necessarily adapted to an Eastern community." He tried to lead the people toward Western organization; at the same time, he left them in their own grooves, respecting their old customs wherever principle was not at stake. His aim was to inspire the social organization, as he found it, with the Christian spirit. Therein lay the cause for the stability of the movement: The foundations were oriental and therefore permanent.

The story of the Ongole Mission during those years became one of the great stories of modern missions. It sounded strangely like the early centuries of the Christian era. Men marveled at it, and felt their faith refreshed. In more ways than he realized, Dr. Clough worked on the lines of primitive Christianity, going about with his preachers, telling and retelling the story of Jesus, the Christ, with tireless zeal. There were controversies over the Ongole methods all through the years, yet he and the Mission stood unmoved. He had been a pathfinder, hewing a fresh track off the beaten highroad. Other men, consciously or unconsciously, followed his lead. Students of missions believe that he inaugurated a new era in modern foreign missions.

Year after year he stood almost alone at his post, begging for reinforcements from America. After the ingathering, backed by the other missionaries, he asked for four new men to take over from him the four outlying taluks, or countries, of his field. The response was slow. Everywhere on the foreign field, the demands had far outstripped the capacity of the recruiting agencies, as well as the financial resources of the home base. Help was coming, the churches at home were slowly becoming roused to the fact that great opportunities for expansion were in sight. The time was ripe for such an undertaking as the Student Volunteer Movement. Meanwhile the men at the front, during those years in the eighties, were carrying heavy burdens. Dr. Clough's physical endurance had thus far been equal to the strain. Now he was breaking down under the load. The Ongole Mission was holding its own, and its methods stood the test. Yet there were those who had grave fears lest the work come to naught if he now fell at his post. It was apparent that something on a large scale must be undertaken for the Telugu Mission.

Dr. Clough came home and stood before the men of his denomination at the annual meeting in 1891. This was the sequel to the "Lone Star" meeting in 1853, when men felt the abandonment of the feeble Telugu Mission was not to be endured. Now they had the man before them who for years had been staggering under the load of the harvest. In simple words he told his story before a packed house. He must have twenty-five men and \$50,000 to reenforce the Telugu Mission from north to south. The Baptist hosts were stirred. They gave him the men; they gave him the money twice over. Had he asked for more, they would not have withheld it.

He went back to India in 1892. He loved his people when he gathered them in by the thousand, but perhaps he never loved them better than when he set off portion

after portion of the territory of 7,000 square miles which once he called his field, now to be superintended from nine mission stations. It was not easy to see them go. "I give you the apple of my eye," he said to a younger man when, before a large congregation, he gave over to him the work in the taluk where the movement had had its beginning twenty-six years before. That taluk alone counted 4,000 Christians and a staff of preachers who had stood by his side, all through, as trusted fellow-workers.

With little more than the taluk in which Ongole is situated left to him, he began another term of service. At this time the family circle was greatly bereaved in the death of Mrs. Clough. She left two sons and three daughters. Her memory is revered among the Telugu people. Dr. Clough hesitated to withdraw from Ongole prematurely, as his presence there still gave an element of stability to the interests which he had cherished. He married again, and the old bungalow at Ongole continued to be his home.

Then, early in 1901, while out on tour, he suffered a serious accident. His right hip was broken. He now entered upon his last ten years. They were hard, crippled years. Taken to America on a stretcher for recovery, he insisted, after eighteen months of rest, on returning to India. Slowly he released himself from the feeling that he was still necessary in Ongole at his post. Life was coming to a close. For years he had been urged to give the Christian world his story. It was now too late to write it himself, but he could help another write it for him. He died in Rochester, N. Y., on the morning of Thanksgiving Day, November 24, 1910, when the sun was rising.

The Telugu Mission at the time of his death had a staff of 100 missionaries, 60,000 members, 200,000 adherents, and schools by the hundred. There has been a steady increase since then. Strides have been taken in every direction. At Ongole a Clough Memorial Hospital has been built, one of the largest and best equipped in India.

In 1914 the book was published which contained Dr. Clough's story—the story which had come out of the heart of the Baptist denomination, but which belonged to the Christian world also. The spirit of the times had meanwhile spoken a word. The social Christianity which Dr. Clough had learned, step by step, to practice in the Orient, had now become the absorbing study of the Occident.

Sometimes the foreign field sets the pace: the home churches follow. From the obscure little Telugu town of Ongole, Dr. Clough sounded a new note to which the denomination listened with wonder. There was a broadness in his method of combining the evangelization of the individual with the social betterment of large groups. In the emphasis which he placed on the social aspects of Christianity in India, though somewhat ahead of his day, he was in line with the way in which American Christianity also is expanding.

With a great love in his heart for the Telugu people, he taught them by thousands to gather around the personality of Jesus, the Christ, as a living, loving reality. He had a singular conviction, all through the years, that he was acting as His ambassador, laboring for the coming of His Kingdom. Often he was called "the Apostle to the Telugus."

Rochester, N. Y.

"Sister Jane" and Her Part in the Telugu Revival

By J. W. WEDDELL, D.D.

"**I** BEING in the way the Lord led me." It is wonderful what happy surprises come to you in the ordinary round of pastoral calling. Here is one of recent date, and I venture to share it with others. I was getting acquainted with my people in a brief acting pastorate at Iowa City, Iowa. There are 6,000 students, but in this case my feet led me far from the college campus to the outlying regions of the city, where I was seeking for some of the Lord's "shut-ins."

"Looking for the lost sheep of the House of Israel," we sometimes call it, but often it is the vagrant shepherd that is lost, and knows not the way.

A knock at the door brought the kindly face of an elderly mother in the faith, who spoke regretfully of the absence of the main members of the family, where she—though the grandmother of the household—felt herself to be comparatively a visitor, and certainly a stranger to myself and others. But she invited me in—I suppose it was the anxious, questing look on my face.

We talked of the testing weather and the difficulties of church attendance, especially to the old. "I am ninety years old," she said, "and I sometimes wonder whether it is best to stay or go." "But," said the pastor, as is a pastor's wont, "the Lord has spared you to this gracious length of days for some good purpose, and there are friends at home who certainly cherish you."

She looked up modestly and said, "Yes, I have friends; perhaps you knew my brother, John E. Clough." "John E. Clough," I exclaimed, "our great missionary to India. Is it possible that you are 'Sister Jane?'" "That is my name," she said. "And you are the one that encouraged

him to go to school and fit himself for his work?" "I had a little part," she modestly said.

"Mother," I said, "our people love you, and if the people of the East or the country at large could see you and hear you they would fill any house to enjoy the privilege," and we knelt in prayer to thank God for His guiding hand.

But before I left, though she demurred from publicity, she told me that I might tell to others for their comfort and joy.

"I remember the time," she said, "back in the early sixties when Everett (that was what we called him) was walking the floor one day in our northern Iowa farmhouse. I said, 'What is the matter, Everett?'" "Oh," he said, "I want to go to school, but I don't see how I can do it and leave things here." It touched my heart deeply, and I said, "You mind the child a bit." And I went down to the field and talked to Mr. Merritt, my husband.

"Husband," I said, "Everett feels he ought to go to school and prepare himself for other work. Can't we manage it? I would go without tea or anything to have him go." He came right up to the house and said to my brother, "You get ready and go to college and we will take care of things." That is what led to Everett's going to Burlington.

"We helped him along but he did not let us know how hard it was for him sometimes. Yet he got through, and after awhile went to the work abroad." "God bless you, mother," I said as melted and thrilled I said good-bye. "You had a part in that work, and who can tell how great a part."



Churches Contributing to the New World Movement

By J. Y. AITCHISON, GENERAL DIRECTOR

IN RESPONSE to recent inquiries concerning the number of churches participating in the New World Movement I wish to state the following facts. A questionnaire on this subject was sent by the General Board of Promotion about a year ago to the Secretary of each State Convention. A partial report, based on incomplete returns, was made at the time of the Northern Baptist Convention at Indianapolis last year. Since then the information has been received from all states.

The total number of Baptist churches in the states related to the Northern Baptist Convention was found to be 9,152, with a total membership of 1,364,441. Of this total 1,299 churches, with a membership of 224,501, belong to foreign-speaking groups, such as the Swedish Baptists and the German Baptists, or to the Negro conferences, all of which carry on their own work independently. The deduction of these leaves 7,853 churches, with a membership of 1,139,940, which would normally be expected to cooperate in the general denominational

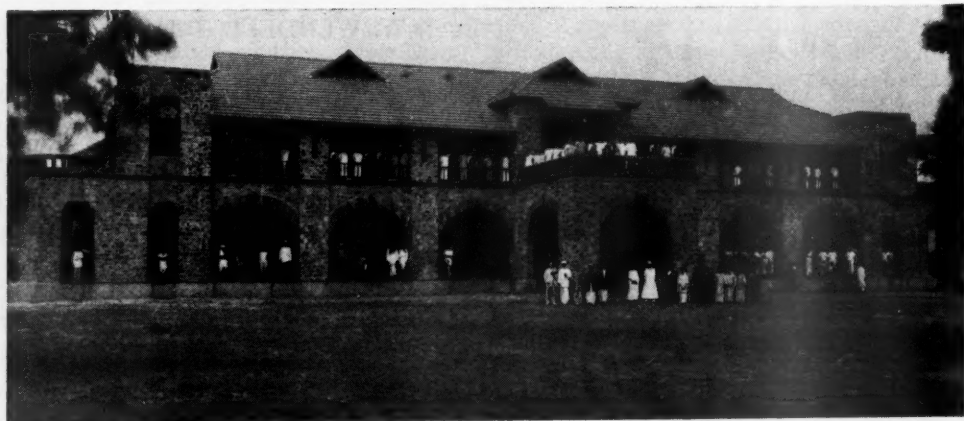
program. Of this number 6,712 churches, whose membership aggregates 1,088,705, made contributions applying on the New World Movement fund during the fiscal year 1921-22. From the remaining 1,141 churches, with a membership of 51,235, no contributions applying on the New World Movement were reported.

This means that over eighty-five per cent of the churches in the territory of the Northern Baptist Convention, excepting those which are affiliated with groups of their own, contributed to the New World Movement during 1921-22; and that more than ninety-five per cent of Northern Baptists, excepting such groups, are members of churches which contribute to the New World Movement. The churches which have most generously supported the program, contributing on a scale which, if reached by all, would insure its success, include churches of every shade of theological opinion and of every type, large and small, city and rural.

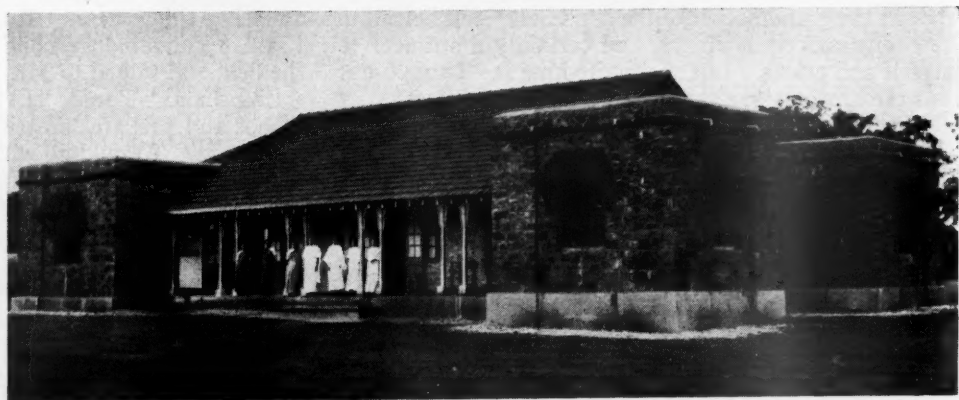
(Now for reaching the fifteen per cent.—Ed.)

The Clough Memorial Hospital at Ongole, South India

WHEN the question arose as to a suitable memorial for Dr. Clough, the missionaries at Ongole recommended a Hospital, in view of the urgent need of medical help for the people, the mission schools, and the growing community. The suggestion met with favor on all sides, as eminently befitting the leader whose life motto was service, and the Clough Memorial Hospital was decided upon. The Telugu Christians started the Hospital fund in memory of their "missionary father." At the dedication of the Jewett Memorial Church the Telugus crowded each other to lay their gifts on the altar of sacrifice, and the offerings that day amounted to more than 32,000 days' work, assuring success. When Rev. and Mrs. J. M. Baker, who had lost two children for want of medical aid, were home on furlough in 1913-14, they were permitted to appeal for funds. The response was immediate. Contributions came from the Far East and the Far West. Nearly all the races of Europe, some of Africa and the principal castes of India, joined hands in the construction. The richest man



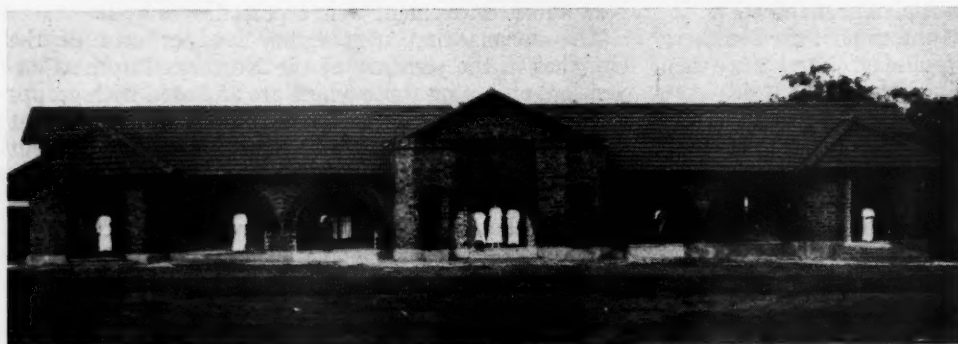
CLOUGH MEMORIAL HOSPITAL AT ONGOLE—MAIN BUILDING



THE MATERNITY BLOCK



THE PASADENA DISPENSARY



THE NURSES' HOME

in the world and probably the poorest united their capital in this manifestation of brotherly love. The Government of Madras and the Rajah of Venatagiri, joint land-owners, alienated the land, free of taxes forever, to form the site, and also contributed money and stone. A wealthy cloth merchant, P. Aiyanah, voluntarily proposed to build a large rest house with four suites of rooms, now completed and typical of what other Indian philanthropists are ready to do.

The name "Clough Memorial Hospital" appears on the tablet in the main hall and on the arches of the two main gates. Many other names associated with Dr. Clough's are to be found on various tablets for different wards and on brass plates for endowed beds. No man ever lived who sacrificed more for the Telugus than Dr. Clough. It must be that his spirit is pleased to be associated with such a galaxy of distinguished men, women, organizations, and governments which

are grouped here and are making his memorial a continuation of his life of service and sacrifice.

The Right Hon. Sir Freeman Thomas, Baron Willingdon of Ratton, G.C.S.I., G.C.I.E., G. B.E., Governor of Madras, laid the tablet in the main hall December 19, 1919. It created much excitement in Ongole to have the Governor of forty-two millions of people present as the guest of the Mission. Seventy-five special police guarded the hospital compound and no one was allowed to enter except by ticket. Seven thousand were issued.

As the Governor stood before this great audience representing all the castes in India and noted their quiet deportment and friendly faces, he said: "I have attended a good many missionary gatherings, not only here but in other parts of India and I have never seen a sight like the one before me. What I see, shows me clearly the influence and ever-growing influence which the great American Baptist Mission is exercising in this part of India."

The Governor and his staff took dinner that night with the missionaries. At the table sat together in brotherly love Mohammedans, Brahmans, Englishmen, Americans, Scotchmen, Irishmen, Swedes, Norwegians, Russians, Canadians, and Anglo-Indians.

It was decided not to confine the hospital plants to one or two large buildings but rather to erect a number of smaller buildings spreading them out over the site which would be more adaptable to Oriental life. By a very little crowding the floor space could easily accommodate 150 beds and by much crowding a possible 300 beds.

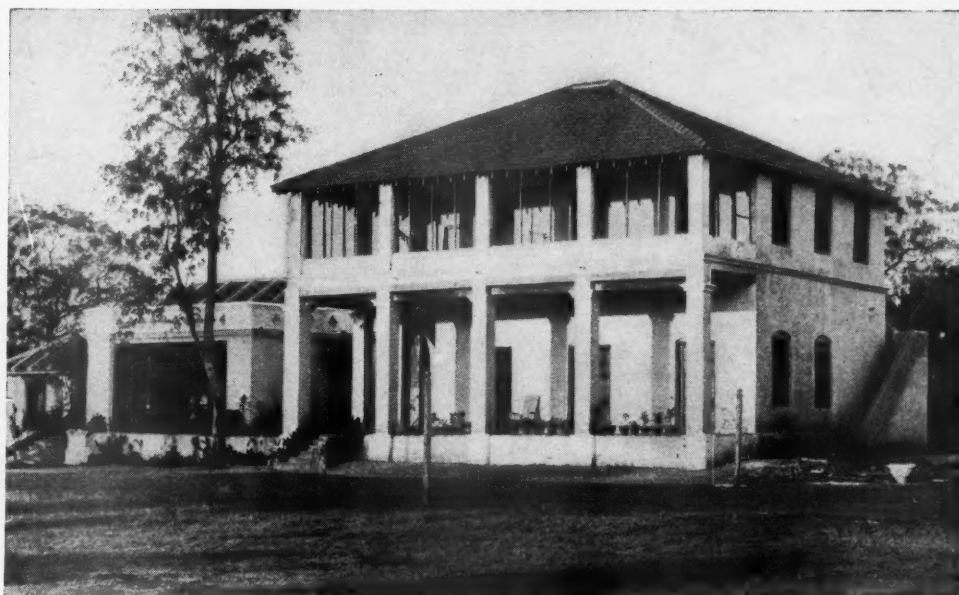
The medical work was opened by Dr. and Mrs. J. W. Stenger in November, 1916, using one of the orphan buildings as a dispensary and wards. A little later Miss Sigrid Johnson, B.A., a trained nurse, came to assist. In 1918 Dr. and Mrs. C. R. Manley joined the staff. On Miss Johnson's leaving for furlough, Miss Jenn'e Reilly assumed her duties as superintendent of nurses. Dr. and Mrs. Arthur Boggs are (1923) taking the places of Dr. and Mrs. Manley, who are on sick leave in the home land.



ASSISTANT SURGEON'S HOUSE



SUSAN F. COLGATE WARD FOR MISSIONARIES



BUNGALOW OCCUPIED BY ONE OF THE DOCTORS
A WORTHY MEMORIAL TO ONE WHOSE LIFE MOTTO WAS SERVICE

Atlantic City and the Northern Baptist Convention



THE STEEL PIER WHERE THE NORTHERN BAPTIST CONVENTION MEETS



BEACH, BOARDWALK AND BATHING AT ATLANTIC CITY—CHALFONTE AND NEW HADDON HALL IN CENTER BACKGROUND

Pioneering for Christ in Montana

BY G. CLIFFORD CRESS

OUR colporter-missionaries in Montana are two in number—Rev. W. R. Millam, of Miles City, and Rev. S. A. Nelson, of Hardin.

Mr. Nelson is of pure Swedish stock and was converted at a tender age. He early united with the Baptist church and before he was fully grown felt the call of God to preach. His early efforts led scores of men and women to Christ. Later he attended the seminary at Morgan Park, Illinois, and was given a thorough training. Then he married and continued in regular pastoral work. Nearly twenty years ago he came to Montana as Swedish missionary for the state. Upon his own farm he built a church costing \$1,000. Many of his neighbors and their children were converted and baptized in this humble rural field 28 miles from the railway. Mrs. Nelson and two children, all devoted Christians, always have been



COLPORTER W. R. MILLAM USING GOSPEL FORD TO TAKE CRIPPLED CHILD TO HOSPITAL AT MILES CITY, MONTANA

helpful in Mr. Nelson's work. The whole family sing and are all able to play well on instruments.

Several years ago Mr. Nelson felt that he must give his whole time to gospel work. He became a colporter-missionary for our Home Mission Society in cooperation with the Publication Society, and was given the whole Crow Reservation as his field. The reservation is very large and there are 1,800 Indians and more than 2,000 white people there. Many of the Indians speak English and Mr. Nelson never misses an occasion to teach them the Jesus Way. While his work is for white people, yet he has had many services for the scattered Indian people as he meets them far away in the valleys and foothills of the Big Horn Mountains.

About a year ago Mr. Nelson made a canvass of the town of Hardin and found about 25 Baptists. He sang and prayed with them. There was no Baptist church near. He then arranged for an evangelist to come and help him. His own son Hubert came to sing the sweet story of the Christ and in a few weeks a Baptist church with 50 members was organized there. It is going strong today after a year. This is the outstanding work of the year as man sees it. But who knows but that the quiet work in the cabins and shacks of the settlers ten, twenty, or thirty miles away from nearest towns, is just as im-

portant. Mr. Nelson takes his wife with him most of the time. She is a woman who has known what it means to pioneer for the Lord. In lonely homes, where mothers watch over sick babies and battle against disease and poverty, she goes to give a hand with the work, to pray with the discouraged, and to be a mother to many lonely hearts who have left "home and mother back East" or "down South." A night spent in a settler's cabin means that before the people sleep the folding organ is brought in or the guitar is tuned, and people weep as they hear again from the lips of a godly man and his wife the story of the love of God. Mr. Nelson's field is big and difficult and results are hard to tabulate, but truly he is a man sent from God to many scattered and lonely souls in a new country where the struggle is hard.

Mr. Millam had some training in William Jewell College and in the live evangelistic churches of Missouri. He is a machinist and for several years worked at his trade in the Milwaukee railway shops at Miles City. He always made good wages but could not forget the call of God to preach the word and care for the lambs and the sheep of the Master's flock. Thus he left the bench—as his



ATTENDANTS AT ANNUAL MEETING IN KNOWLTON DISTRICT

Master did—to go out into the highways and over the wide ranges of eastern Montana as our colporter-missionary. His field is the Knowlton District south and east of Miles City over an area perhaps 50 by 60 miles in extent. Here he has organized three Sunday schools which he visits now and again and preaches for them. About eighteen months ago he organized a regional church with 33 members. This church has contributed money for our New World Movement.

While Mr. Millam ranges over a wide field with his Bibles, good books and literature, he also establishes certain centers for rallies when special services are held. Being a practical man, he helps the farmers in their grim struggle to get a living out of the soil. The accompanying picture taken last June gives an idea of the attendance at one of these rally meetings. This point is 60 miles from the nearest railway. Mr. Millam had with him a strong preacher and there was a real revival of Christian faith and practice.

Occasionally Mr. Millam finds a sick or wounded soul

by the wayside. He knows how to turn his car into an ambulance and how to care for the helpless. The camera has caught him engaged in the work of a Good Samaritan. This winter Mr. Millam put the Ford in a shed and has spent two or three months in Great Falls, a city of 25,000 people. Here we have a Negro church, a Swedish church, and our English-speaking church. His purpose was to make a house-to-house visitation of the entire city, seek the lost and endeavor to line them up with our churches there. He writes of the greatness of this field and of his joy in the work.

But in the springtime, when the snows begin to leave the hills and the first wildflowers begin to bud on the rolling sage-covered hills of eastern Montana, he will go

back to his people again in the Knowlton District. He is greatly loved by the ranchers who watch for his coming as one of the rare treats of the year. He is an ambassador for Christ, beseeching men to be reconciled to God, and his Heavenly Father is giving him his reward. Montana would be poorer, much poorer, if these faithful men of God disappeared from our trails. We trust that the Society, as the agent of one of God's good stewards, may be able to continue the services of these two and add another at the earliest possible time. We have other large and unoccupied fields that need men of this type. There are still great wide places here where no minister of Christ ever goes. "The harvest indeed is plenteous but the laborers are few."



STREET SCENE IN AN INDIAN VILLAGE

A Day in the Nellore Kindergarten

BY SUSAN C. FERGUSON

THE only real kindergarten in our Telugu Mission is here in Nellore, with thirty-five children now enrolled. They come from different classes even as they do in America and the kindergarten is the great "binder together."

I wish you could come in some morning and see us as we sit in the circle, the older children in chairs and the smallest ones on the floor in the center of the ring. (We have not enough chairs for all and we do not have room for a larger circle in our present quarters.) Their faces are so bright and they seem so eager to start their day's work. After the song of greeting in Telugu and in English we have the opening prayer and hymn, then comes the time I love best when the children say their memory verses. In turn or as impulse prompts them, each one rises and repeats a verse. It is touching to hear these babies say with such joy the words we have known all our lives, "God is love," "God is light," "The Lord is my shepherd," and so on. After another hymn we have the talk and exchange of experiences, then the songs they love.

Out-of-doors is a small tank about eight or ten feet square and a foot deep which is partly filled with water. Here the children love to wade and splash. They float their paper boats and go on long trips to that far distant America where they see wonderful things. Now they are busy planting their gardens hoping they can raise something to take home. They have little brooms just like the gardener's and every morning they take great pride

in cleaning up around their garden patches. While some sweep others water the flowers. Sometimes we wonder which gets more water, the flowers or the little bare feet!

In the middle of the morning comes the lunch period. So many of these children are underfed and undernourished that we give them something to eat then. Not long ago they had a surprise. One of the students gave each child a mango! They just covered themselves with the juicy fruit and ate every bit they could, leaving only the large seed and the skin. Another morning each one was given a camel (bought from the baker in the bazaar), and it was interesting to see the way the different children ate them. One little girl held hers very carefully in her hand and when asked whether she did not want it said she was keeping it to take to her younger brother. She promptly received another to take to him, and with what joy she ate hers!

I feel that through the kindergarten we can reach the future generations of India as we have not been able to do before. The citizens of the future are going to be better men and women because of the training they have received in these "Gardens for Children" which will dot the land from north to south and from east to west. We must make the kindergarten a vital part of this great country and not a thing that is foreign and from the outside. My dreams for it reach into the years ahead and I see it helping to wipe out caste and class hatred and suspicion and making India a choice land for the dwelling place of men and a bright jewel in the Great King's crown.



STUDENTS FROM CHRISTIAN AND NON-CHRISTIAN SCHOOLS
ATTENDING A POPULAR LECTURE



VIEW OF THE CHAPEL OF THE INSTITUTE, SHOWING PULPIT
AND GALLERY

The Swatow Christian Institute

BY JACOB SPEICHER, D.D.



HE WRITER has been requested to tell our Baptist constituency something about the new building of the Swatow Christian Institute, and also to describe the departments of work undertaken. Nowadays when Baptists hear of Swatow they think in terms of earthquakes, destructive conflagrations and typhoons. This article will tell a story of construction. It has been said properly that Baptist work in the port of Swatow is like a double star. From a distance we look upon our work there as all in one place, but as we examine the actual facts more closely we find that the Swatow Bay divides the Baptist compound, where are found all our higher educational institutions, from our Baptist work in the city of Swatow. The former is situated on an island, known by the name of Kak-chieh, but forms a part of the port of Swatow. The latter—namely, the city of Swatow—is built upon a spit of land not much unlike the Borough of Manhattan of Greater New York. This article has to do with the work in Swatow City.

Sixty years ago there were only a few hundred fishermen living in wretched hovels on this spit of land, but in 1860 Swatow was declared an open port. From that time its growth has been continuous and today it is the most prosperous commercial emporium on the coast of China between Hongkong and Shanghai. The population is well above 100,000. The people seem to thrive on adversity, for earthquakes, fires, typhoons and militarism only make the Swatow community more determined to make Swatow a great city. It is in the heart of the business section of this enterprising city that American Baptists secured a site, a whole block facing four streets, through the late Doctor William Ashmore of undying renown.

After the earthquake of February 13, 1918, and the great fire of January, 1919, which destroyed 150 business houses round about our insignificant chapel, our Baptist work in Swatow City was up against a tough proposition.

We had come to Swatow from Canton less than seven months before (July, 1918), and were making a careful survey when this extra burden was rolled upon us. True, we had a most capital site, none better in all China, but the Mission Board notified us that while they were in sympathy with our plans they had no funds to appropriate for a new building.

However, business men were erecting better houses upon the ruins of the former shops, and it was simply a matter of common decency for the American Baptist Mission to put up an edifice in harmony with the buildings of the neighborhood, or to sell the strategical site, retreat to some back alley and confess that American Baptists could not meet the situation. Our South China Mission had put itself on record, long before the fire, that the extraordinary opportunities in the growing city of Swatow called for the establishing of an institutional church in the downtown district. But that was a vision seen only on the far-distant horizon. The destructive fire of January, 1919, made it at once the outstanding problem of the South China Mission.

Every experienced foreign missionary knows it is one thing to see, feel and plan for a great need on his field, but quite a different matter to get the Home Board to "come across." Indeed, it is difficult to imagine a more trying situation than that of a foreign missionary, worthy of the name, seeing daily the challenge of a great opportunity, yet limited in his usefulness because of failure of the Home Base to cooperate with him. There are two sides to this question, I know, but I give the viewpoint of the foreign missionary. The Mission Board, while giving "sympathetic consideration" to our plans, could give us no hope of an immediate appropriation. Our Mission property, practically a ruin in the center of the city, became an eyesore to all. Something had to be done, but how without funds? To have waited until the Board granted us an outright appropriation of \$50,000 for an Institutional Church building in Swatow would have delayed erecting this building for some time to come.

Tentative plans were worked out with an American architect, Mr. Paget, for a reinforced concrete building (facing four streets), four or five stories high with a roof-garden. Experience had taught us to avoid competing with noisy business streets in our daily preaching; so the plans called for six stores on the ground floor, which would be offered for rent. However, there was one corner of the four which was sufficiently quiet for a Kindergarten, so a large room on the ground floor was reserved for a Kindergarten and a smaller one for a Dispensary. On the second floor was to be the chapel, with a seating capacity of about 1,000 if the gallery (third floor) be included. Part of the third floor was reserved for a Girls' School having six rooms. The entire fourth floor was to be used for the Boys' School, an Anglo-Chinese Commercial School, and for a Night School. On the fifth floor were a number of offices. The roof-garden was found too sunny and too hot, so we had to build a concrete covering. The plan certainly did look good to us, but the important "wherewithal" was lacking.

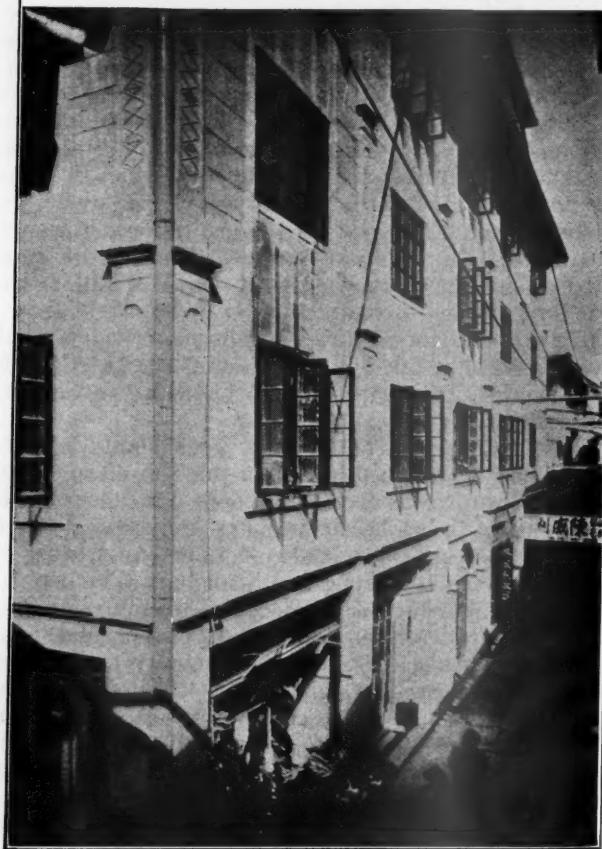
The first visible funds available for this building came from a non-Christian merchant, who, having examined our blue prints calling for six stores on the principal streets, desired to contract a lease of fifteen years for the same.

He got the lease on condition that he pay us three years' rent in advance (\$3,200 per annum) making a total of \$9,600. That sum together with a specific loan of about \$8,000 and the sale of a superfluous building lot of the A. B. F. M. S. in Bangkok, Siam, for the sum of \$13,770, made it possible for us to begin operations. That was on Thanksgiving Day, 1919.

But the above three sums did not count up to \$50,000. In due time the Missions Building Co., through Dr. R. E. Chambers, gave us a loan for \$4,000 at 6% interest. Then the Hongkong & Shanghai Banking Corporation gave us an overdraft permission to the extent of \$5,000. The American firm, Andersen & Meyer, allowed us to receive building materials of over \$10,000 without asking for payment until months after the building was completed and after the Board "came across." We must also add the specific given us by the German Baptist Church of Burlington, Iowa, through the efforts of Mrs. A. D. McGlashan and the local pastor, Rev. O. E. Krueger. This specific realized, after it arrived in China, the sum of over \$6,000.

The Swatow Christian Institute building was completed in December, 1920, and dedicated to the Service of God and to the Swatow Community. The total cost was exactly \$54,550.94 Mexican. The Board paid the final bills amounting to \$26,208 Mexican, or about \$13,100 U. S., and became the sole owner of a building which could not be built in this country for less than \$100,000. The Institute building has over 30,000 square feet of space; 6,000 of which have been rented to the merchant, who pays us \$3,200 per annum, nearly 6% interest upon the total sum expended in erecting the building. However, we retain 80% of the space, or in other words, 24,000 square feet are ours to carry on various departments of Kingdom work. We were glad to learn that the Institute stood the test of the great typhoon of August 2, 1922, and that the Chinese co-workers helped to succor over 100 unfortunate and distressed people during that terrible night.

There were ten departments of work carried on in the Institute at the time we left Swatow for furlough. It



TWO VIEWS OF SWATOW CHRISTIAN INSTITUTE—ENTRANCE AND EXTERIOR

may be of interest to name each Department and to give the name of the Director in charge.

1. Religious Dept., Mr. Tai Kwen-Ih.
2. Educational Dept., Mr. Jacob Speicher.
3. Social Service Dept., Mr. Lim Kien Tong.
4. Popular Lecture Dept., Mr. T. P. Hwang.
5. Community Guild and Entertainment Dept., Mr. Tamg Seng-Bun.
6. Medical Dept., Dr. Timothy Yang and Miss Heng.
7. Publicity Dept., Mr. Tai Kwen-Ih.
8. Boy Scouts Dept., Mr. T. P. Hwang.
9. Physical Culture Dept., Mr. Tang Seng-Bun
10. Christian Literature Dept., Mr. Jacob Speicher

Our work among women and girls include a number of the above mentioned departments, such as Girls' school, Kindergarten, religious work, special medical work for women and children, etc. Mrs. Jacob Speicher and a splendid staff of well educated young women had charge until the time of Mrs. Speicher's return to America.

It would take too much space to go into details of each Department. There were engaged over 30 men and women in this Institute during 1921, and with the exception of one or two all were loyal co-workers with the foreign missionaries in the work of the Kingdom of God.

Evangelism is and should ever remain the keynote of this Christian Institute. There is vigorous preaching of the Gospel 365 evenings of the year in the large chapel, and we always try to have an interesting popular lecture just preceding the Gospel service. We had five picked Chinese evangelists in 1921 under the direction of Mr. Tai Kwen-Ih, now taking graduate work in America.

The popular lectures would often draw great crowds. There was always free admittance. Our aim was to educate the community in sanitation, wholesome reforms, community welfare, etc. The Board of Education of Swatow city cooperated with us and made use of our building once a week. The people appreciated this service and kept their seats for the Gospel service which always followed the lecture.

During the time these public meetings, with an audience of 100 to 1,000, were on in the chapel on the second floor, the Night school consisting of six or more classes with an enrollment of over 100 students, was in session on the fourth floor. On the ground floor the Kindergarten always arouses the greatest interest of the people passing by. They block up the large windows and watch with astonishment what is going on inside. Nothing so captivates the Chinese as the loving care Christian Missions give to the little children. "The Child in the Midst" is a great asset in the Swatow Christian Institute.

The need of modern education in China is very great. Anyone opening a school is a benefactor to the community. We have strong Grade schools for boys and girls with an attendance of 500 to 600 pupils, and thereby get in direct touch with the best families of Swatow. A social given by the teachers to the fathers of the boys often brought 150 fathers to our Institute for conference and fellowship. Dr. Bovil, founder of the Summer Vacation Bible Schools, visited our Institute in 1921 and addressed the schools. He was delighted with the reception and a strong Summer Vacation school was established.

A few words, in closing, about the Christian Literature Department. Though not stationed in Canton any more, we still give considerable attention to this important work. The last year before returning to America for furlough we translated a number of booklets issued by

the American Baptist Publication Society and known as the Social Service Series. Naturally we had to change the materials of each book to meet conditions in China. Some of the books translated and later published by the China Baptist Publication Society, were as follows: "A Program for Social Service for the Local Church,"



RUINS OF BAPTIST MISSION IN CENTER OF BUSINESS SECTION, SWATOW

"A Program of Temperance for China," "The City, As It Is and Is to Be," "Child Labor in China."

Another practical book translated was Dr. Danner's "Ridding the World of Leprosy," which had to be changed considerably to meet local conditions, so as to make the message effective. The Mayor of Swatow became interested and asked us to help him in establishing a colony for the hundreds, yes thousands, of lepers roaming at liberty all over the Swatow district.



PREACHERS OF THE CHRISTIAN INSTITUTE VISITING A PRISON IN SWATOW TO PREACH THE GOSPEL TO THE UNFORTUNATE FELLOWS IN CHAINS SEEN IN THE TWO FRONT ROWS

We might continue to tell about the work of preaching the Gospel in the Swatow prisons, of the use we make of the daily newspapers in educating public opinion on important matters, of the use of the roof-garden, about the annex to the Institute in the uptown residential section of Swatow city; but enough has been written to show American Baptists we have a Christian Institute for Community Welfare work, wrought in His name, worth while in Swatow, South China.



THE EDITOR'S POINT OF VIEW



What Reduction Means on the Field

The report of the Assam Conference, on another page, tells of the conclusion, reluctantly arrived at, that since retrenchment must be made in the expenditures, owing to the cut in funds from America, the place where it could be done with least harm was the border work at Dhubri. While Rev. A. C. Bowers and his wife, who had given themselves to this work, entered protest, still they bowed to the inevitable with the grace that marks the true missionaries. A letter to the editor, however, reveals what such retrenchment means, and we quote from it words that ought to come home closely to those who have made this reduction necessary by failure to live up to the pledges which they made to the New World Movement. Mr. Bowers says:

"Our Conference, on account of the serious debt under which the Board is laboring, had to consider the question of retrenchment. None of the Stations are getting sufficient to carry on their work efficiently, and there has been an additional cut in the appropriations during this year. In spite of the fact that the outlook in all of the fields we occupy was never brighter, and that there have been large numbers of baptisms, it was felt imperative that we cut down our fields.

"The question then arose as to which one, and as it would be fatal to close any of the Stations in the heart of our work, it became a question as to which one of the fields that are on the borders be given up; and to our sorrow it was decided to abandon the Dhubri work.

"This is one of the hardest things that my wife and I have ever had to experience. It is not on account of going to another and harder field (for the field to which we have been transferred, Sibsagor, is much easier physically and has a strong Christian community), but it is on account of the number and quality of the Christian community that we are leaving here. There are now 312 Christians, in eight churches. During the past year there were 112 baptisms; and the promise for the future for a growing self-dependent community is brighter than I have ever known it. There is a great movement among one of the tribes of this District, and the probability is that if we should have continued the Mission here we would have thousands come in in the course of a few years.

"This is what is making it so hard for us. We have put in over ten years for this section of the field and have just come to the reaping. The Christians who are here are our own spiritual children, and we have to leave them. It is mighty hard. The only bright part of it all is that the Association of these churches is very independent and will be able to do much toward keeping alive the work, but they will not be able to spread much. We will lose thousands for Christ on account of not having a missionary here. In addition to this we are hoping that our Garo Christians of the Garo Hills will open a Mission of their own in the center of this field. If this is done it will give them a place in which to work and also be a help to the Association."

A further fact, which Mr. Bowers does not mention, is the impossibility of giving a satisfactory explanation to the native Christians of the failure on the part of the Baptists in the United States to maintain and extend this work. It is also true that the Catholics are not unmindful of such opportunities to enter in and take advantage of the field-tilling done by others.



The Missionary Motive

Whatever plans may be decided upon for the future work of our denomination, the one thing certain is that the success of our missionary enterprise will depend largely upon the cultivation of the missionary motive in the churches. And in the largest possible number of them, too. We must see to it somehow that none of our churches are practically unreached by the missionary appeal and hence fail in the development of the missionary spirit.

It is easy to say that the missionary motive is inherent in Christianity, and that to be a Christian is to be missionary. Often it is said that a church which is not missionary is not truly Christian. So it is said that stewardship is an essential element in a Christian life, and that until one recognizes that all he is and has belongs to the Lord and is to be used accordingly he has not fully entered into the life of a true disciple of Christ. Other abstract statements are made with regard to personal evangelism and consecrated service in church and Sunday school. All of these statements draw a general assent, and too often end there.

Something more is necessary. In order to cultivate the missionary motive, for example, knowledge of mission work is requisite—first-hand knowledge, if possible. Acquaintance with a missionary is the next best substitute. Schools of missions are a most important help, bringing the mass influence to bear. Missionary literature—including the regular monthly visits of a magazine like *MISSIONS*—is another and a strong aid to development of the missionary motive and spirit.

We believe that the most effective work of the past year has been the regional conferences, in which missionaries on furlough and society secretaries and other thoroughly informed denominational leaders have carried the spirit and work of missions at home and abroad to many groups of people who have had time to consider the points presented, and who have felt the influence of the personal impact. This line of work should be extended and especially directed toward the smaller churches which usually do not get the immediate contact. Every foreign missionary on furlough able to do it might thus bring the field and the cause into a living relationship with the people. And home missionaries might well be enlisted for similar lines of service. The living message is a wonderful inspirer of the missionary interest that gives birth to the motive, and when once the motive has been im-

planted the active participation will follow as a natural consequence.

As far as possible, then, in planning future programs, we must supply the living inspiration that will do most to develop the missionary motive to the utmost extent among our people.



The Gospel Dynamic

In a sermon preached in New York by Dean Brown of Yale University on Easter Sunday, from the words "He showed himself alive," he declared that the verifiable fact of the resurrection supplied the sufficient and necessary dynamic to the gospel message. It was a simple and distinctive gospel message that the disciples gave after the resurrection. They preached Jesus, a risen, reigning and redeeming Lord—Jesus and him crucified—Jesus the power of God unto salvation to every one that believeth. They did not preach Jesus a good man, a marvelous teacher of ethics, who had lived and died and left the memory of his deeds and character. They preached Jesus who suffered according to the Scriptures, was crucified, dead and buried, and rose again to be the ever living Saviour. Any lower claim for Jesus than that involved in the Easter message had no dynamic in it. Without the resurrection Jesus of Nazareth and the entire movement which He originated would have failed even of remembrance. It was a Christ who showed himself alive that had created the conquering Christian movement.

In applying the test of history to the truth of the gospel message, which was verified by its effect upon the earliest disciples, upon the church and world through nineteen centuries, and upon individual experience, Dean Brown brought in the missionary enterprise as a chief illustration, showing finely how effective such illustrations can be made in the pulpit. He was contrasting the fruits of any lower claims for Christ with those which He made for Himself and which Paul and the other apostles made for Him. Only in the gospel message of a living Christ could be found the vigorous faith that sent men into the missionary enterprise. He named ten great missionary leaders—with Carey and Judson of course among the first—who had given their lives sacrificially to carry the gospel message to those who needed it, briefly but graphically picturing what this meant; and then asked the comfortable and satisfied ethical culturists to produce a single great name in the same category. Only from those sections of the church which believed strongly in the Easter message with its living and reigning and present Christ came the men who preached a gospel of saving power, and who were willing to sacrifice themselves in its proclamation.

All lesser claims, said the Dean, compared with the gospel's, are like a time-table compared to a locomotive. The time-table tells the stations along the way where one wishes to go, but the locomotive is the dynamic power that takes one to his destination. When one wants to travel he does not take a time-table but a train.

It is this gospel with its dynamic power that the world needs and that the people want. The preaching for this age is exactly the preaching that the first disciples did everywhere they went—Jesus and the resurrection. The missionary would not dare go to the need of the heathen

world with any other gospel. All history teaches the power of this gospel message. The hope of humanity is wrapped up in it. We wish that from every Baptist pulpit this ringing presentation of a living and regnant Christ might sound forth.



Commissioner Rushbrooke on Russia

Our European Commissioner, Dr. Rushbrooke, has made a full report to the Board of the Foreign Mission Society concerning Russia and our relief work there in conjunction with the Hoover Commission and others. His third visit to Russia was in January and February of this year. His journey from London to Russia was interfered with by the strained situation in Europe following the French occupation of the Ruhr Valley. He had obtained his railway ticket and sleeper in Warsaw, with visas all right, when he was informed that only as holder of a special permit from the Polish foreign office (closed for the day) could any foreigner cross the Polish-Russian frontier. So he went by way of Riga, seeing the Lettish brethren incidentally, and arriving in Moscow on January 25. The city was in the grip of winter but the people appeared happier than on earlier visits. One sensed a new hopefulness in the atmosphere, though the press was strongly alarmist and talk of imminent war abounded. The general testimony was of steady improvement in political conditions and social order not only in the cities but throughout the country. Economic conditions also had improved. Nevertheless warnings were not lacking. In large areas of the famine region the yield had been seriously below the minimum needed to sustain life. In some limited districts the failure was as complete as in 1921. This was true of Melitopol, where a special Baptist relief effort was undertaken last year and where we are keeping thousands of children and adults alive by systematic rationing. The A. R. A. is carefully collecting statistics and preparing to increase its child-feeding, anticipating that it must care for three million children at the least. Other agencies are at work on a smaller scale, and the Russian Government is utilizing supplies from the more fortunate provinces to meet the need of the sorely stricken districts.

Dr. Rushbrooke explains the anomaly of our sending charity wheat to Russia while the Russian Government is exporting wheat to other countries. He says this is the only way the government can get funds for its existence, and that without government there would be chaos and ruin. The government has no other means of buying the necessary imports.

The gifts of clothing forwarded by the two American Boards should do a great deal, he says, to relieve the dire necessities in the southerly portion of the country. Special Baptist relief centers have been opened in Odessa, Nicolaev, Kherson, Melitopol, and Simferopol, where we are feeding the university students. Dr. Lewis is in charge of this relief work. For those responsible for student feeding most grateful acknowledgment has been received. The appropriation is devoted to feeding 500 students in the University of Simferopol (Crimea), and to the maintenance of kitchens for the needy students of Moscow and Petrograd Universities. In every case publicity is given to the origin of the gifts, and the future leaders in Russia will have a warm spot for American

Baptists. The relief of our people in impoverished districts by the sending of A. R. A. food packages has been continued, and a stream of letters from individuals and churches testifies to the gratitude of recipients and the benefits conferred by this form of relief.

Dr. Rushbrooke says the larger part of his time in Russia on this visit was devoted to securing from the government the necessary authorization to begin the work of agricultural restoration in the neighborhood of Melitopol, looking out for the future. Here he ran into all sorts of difficulties, finally tying up with Dr. Nansen in his reconstruction plans. The outcome was not determined when our Commissioner left Russia, though promises were made that all would go well. The conclusions of the report are that Russia still needs help, that the aid given has been of the highest benefit, undoubtedly saving many lives, and that if the Russian Government permits it, some substantial efforts will be made to restore the land production to the point required for feeding the people. The Baptist relief money has been well spent, and the gifts of clothing have reached their destination and accomplished their purpose.



The Atlantic City Convention

The plans at Atlantic City have been completed for the entertainment of the Northern Baptist Convention, May 23-29. There is every reason to anticipate an important and widely representative meeting. Every one knows that the hotel accommodations are abundant, and it is simply a question of securing an assignment and paying the bills. The more than 100 hotels in the Hotel Men's Association have agreed to furnish the Steel Pier, the assembly halls, committee rooms, registration blanks and clerks, and to entertain the foreign missionaries free of expense. Special Convention rates have also been made with many hotels, and in no case is the charge to be higher than the regular rates. All delegates on arrival are to register first at the hotel chosen, secure a certificate from the hotel, and then register on the Steel Pier, paying the Convention registration fee of \$2, which secures the Annual Report.

As it was in January that it was found necessary to change the place from Washington to Atlantic City, great credit is due to the local committee, headed by Rev. Hinson V. Howlett, and to the Hotel Men's Association for swift work. Cooperation has also been given by the New Jersey State Convention, through Dr. Charles E. Goodall, the executive secretary, and the Baptists of Atlantic City join heartily in the welcome extended to the delegates. There will be meetings of the Board of Promotion, the Executive Committee, and boards and various conferences before the Convention opens, and a busy ten days may be looked for. The program makes provision for devotional services, and puts the emphasis upon the spiritual. It is given on another page.

It should not be forgotten that the program to follow the New World Movement is to be considered at this Convention.

All things in the way of arrangement are ready. The thing now is for the churches to send their pastors, and for large numbers of laymen to make the attendance notable. The Convention ought to send out a mighty spiritual impulse to the churches.

NOTE AND COMMENT

¶ We are brought to accuracy as to the date of the first session of the first World Baptist Congress by Dr. Delos Dewolf of Newark, who says, "I was there." And he vouches for the first session at five o'clock on July 11, 1905, in Exeter Hall, London. At the London Congress, he says, it was voted "to hold the second Congress in America five years hence," but the second meeting was really six years after the first. Perhaps that explains why 1906 was given by some as the London date. Thanks to Dr. Dewolf, anyhow.

¶ An unusual honor has come to President H. T. McDonald of Storer College, in his election as mayor of Harpers Ferry, a position of responsibility and influence which he now occupies while also carrying on the work of the college. It is good to know also that he was elected on a platform of law enforcement and good government. The people of Harpers Ferry have long esteemed him as a citizen of worth, and he served for years on the city council. We believe this is the first instance where a southern community has chosen the head of a Negro school for its chief executive. Congratulations to both city and mayor. In this case honors are even.

¶ We are indebted to Mrs. L. J. Schumaker of New Castle, Pa., for a poetical tribute to MISSIONS, inspired by a bound volume of the magazine. If too modest to print it, we can at least express gratitude to the writer. To look over a bound volume is indeed to get a new idea of what is furnished to our readers for only \$1 a year!

¶ Among the interesting articles in hand that must go over is one on "Agriculture and Evangelism in East China," by Charles S. Gibbs, Ph.D. The developments at Nanking, where the University has a college of agriculture and forestry, are undoubtedly important for the future of China, spiritually as well as materially.

¶ As an illustration of some of the by-work done by the Y. M. C. A. in its war welfare work, it is said that while practically all the Chinese who were sent to France as laborers were illiterate when they arrived in France, fifty per cent of them by test went back to China able to read and write, owing to the "Y" program of instruction. The Christian work done for them also made a profound impression upon them and opened the way for the Christian missionaries when they got back home.

¶ Joseph C. Hazen, Chairman of the General Committee on Arrangements for the Convention, suggests that all persons intending to go to Atlantic City should write at once for a rate sheet to A. T. Bell, secretary of the Hotel Men's Association, Chalfonte Hotel, Atlantic City, or for a reservation. He says that Mr. Ayer was preparing a statement for the rate sheet when his sudden death came. Also that those who come without reservations will find ample room in the hotels and be well cared for. It is wise, however, to know in advance where one is going.

¶ If every member of every church would try for one month to help some one body who needed help, whatever the form of need might be, we should see a mighty development of the true missionary spirit, growing out of the actual exercise of the missionary motive. But if we cannot even reach every member with such a suggestion, suppose you try it for one.

¶ The Secretary of the American Bible Society Philippines Agency reports that there is a growing interest on the part of the young people there for the Bible, an almost unknown Book in the country governed for so many years by the Roman Church. Judicious advertising, he says, has brought the requests from all sections, and indeed from Indo-China, Hawaii, and Chicago.

¶ We are indebted to the Missionary Education Movement, which owns the copyright, for the use on our April cover of the beautiful picture of the Master and the children of all lands. It would be difficult to find a deeper appeal to the heart.

¶ How often it is true in the experience of the Christian worker that to keep one's faith in men is only possible through keeping one's faith in the Master—or rather, being kept by it.

¶ Our Mission in Tokyo keeps eight or ten Bible classes going, with about 200 students enrolled, all studying the English Bible. And the reason given is that "a man can hardly study the Bible earnestly and prayerfully without becoming a Christian, and a strong, growing one at that, by reason of his habit of Bible study." Is there any reason why the same thing should not be true in this country?

¶ Baptists planning to go to Stockholm, if not accustomed to travel in Europe, would do well to make their estimates of expense, and then add a margin of from \$100 to \$200 for extras and the unexpected. Better steamship accommodations than those listed on the special tour may be desired; tips are customary and everywhere to be met; a \$10 visa for every country visited has to be reckoned in; things one will wish to buy will beset on all sides; and the European just now is on the watch for Americans, as the best source of reparations. Leave a margin, therefore, and do not expect to get something for nothing, nor anything first class when you pay for second. This caution is given to ward off disappointment, and possibly the necessity of having to borrow money with which to get home.

¶ We have received from B. A. M. Schapiro, the translator, an edition de luxe of "The Shepherd Prince," a historical romance of the days of Isaiah, written by Abraham Mapu, known as the "father of Jewish fiction." The volume is artistically gotten up to suit the taste of the publisher, Mr. Schapiro, with illustrations and decorations specially drawn for the work. The romance is reviewed elsewhere. Mr. Schapiro is to be congratulated on having presented in such attractive dress his scholarly and admirable translation of the greatest novel produced in the Hebrew language.

¶ If our people at large could become personally acquainted with such a body of students as is represented in the Chinese students' Christian Association in North America—could even be present at a gathering of some hundreds of these students in one of their meetings at Columbia University—there would be no question as to their profound interest in the nation that has such young men and women preparing for future influence. Nor would there be any question in their minds as to the supreme importance of surrounding these students in this country with such Christian friendship and fellowship and home influences that they would go back to China with a love for America and their American friends. We fear that our Baptist people in the places where the foreign students are have not yet become half awake, if awake at all, to the significant work at their doors. And if they only knew it, any friendliness they show the Chinese will bring in return more than they have to give to the foreigners. Do not forget that these students are picked young people, keenly intellectual, and equals. Those who do not look upon them in that way should leave them alone.

¶ A large circle of friends mourn the death of Dr. Judson B. Thomas, for many years a beloved pastor, and for many more one of the best known of the district secretaries of our Home Mission Society. An alumnus of Brown and of Chicago Theological Seminary, he was pastor at Dubuque, Iowa, for nine years, at Topeka First Church for six years, and for fourteen years served as district secretary for the Middle West. Then he returned to the pastorate, for twelve years laboring at Austin, when failing health led to his resignation. He had a genius for friendship, and a passion for service. Probably the Home Society never had a district secretary more widely popular

and loved. His death came suddenly and beautifully. While in a sanitarium in Indiana, he "fell on sleep" during the night. Some one in the next room heard him pray, "O God, give me peace," and he entered into the "peace that passeth knowledge." He will be greatly missed.

¶ Ten different denominations carrying on work in Alaska would seem to be sufficient. Of course, our own, which is included in the list, has only its one bit of good work in the Orphanage conducted by our Woman's Home Mission Society at Kodiak on Wood Island. There are, however, 113 mission stations in Alaska, with 170 missionaries, and the work is carried on at an expense of about \$250,000. This does not take into account the Greek and Roman Catholic missions.

¶ *Crestinul* (The Christian), the Roumanian semi-monthly paper, ably edited by Prof. V. Prodan of the International Baptist Seminary at East Orange, gives in its issue of March 15 a portrait of Dr. Rushbrooke and the story of Rev. Benjamin Urquid as told by Coe Hayne in *MISSIONS*, and translated by Ioan B. Gaspar, with picture. We are glad to be of service thus to this excellent Roumanian publication, which acknowledges the courtesy. The Roumanian Baptist Association of North America is the publisher. If you wish to see how a Roumanian heading looks, the leading article is entitled "Statistica Denominatiunei Baptiste Americane pe 1922." (Statistics of the Baptist Denomination of America for 1922). The reader familiar with Latin will find the study of Roumanian especially interesting because its vocabulary is mostly of Latin origin, with the incorporation of Turkish, Hungarian, Greek, French, Modern German, and Slavonic words—the last named in large numbers. We know of no better way to become interested in people than through study of their language, hence these suggestions of language study.

¶ A fine report comes from Bassein, where Rev. Charles L. Conrad and wife about a year ago took up the work among the Pwo Karens which Dr. Cronkhite had so long carried on. The school had its largest enrolment in 1922, and as a result of faithful work and persistent prayer thirty-six of the students were converted and baptized one Sunday morning in January—twenty-four boys and twelve girls, and ten of them children of Buddhists. This is school evangelism, and it is continuous.

¶ We have received a handsomely printed sketch of the one hundredth anniversary of the First Baptist Church of Buffalo, with frontispiece portrait of the present pastor, Dr. Samuel Russell. The historical paper by Dr. Charles R. Mair is full of interest, and this mother of churches has a record to be proud of. Dr. Russell is the twentieth pastor, an average pastorate of five years for the century. He succeeded Dr. H. Wyse Jones, who resigned in 1919 to become state evangelist. Ezra Goings was pastor for a short time in 1826, the second to serve. The church is united and prosperous under the leadership of Dr. Russell as it moves out into its second century. It is interesting to note that during its first fifty years 1,127 were received by baptism, 1,305 by letter and 87 by experience, or a total of 2,519; while during the last fifty years 1,141 were received by baptism, 789 by letter and 131 by experience, a total of 2,061; and a total for the century of 4,580.

¶ Baptists who should plan to spend two or three days in New York en route to Sweden, looking out for their passports and visas and other things, will find comfortable stopping places at the Hotel Earle or Hotel Holley, on Washington Square, these being under the Knott Management, as is the LeMarquis on East Thirty-first Street, between Fifth and Madison Avenues. Conducted on the American plan their prices are reasonable, and the location good for tourist purposes, with the Fifth Avenue buses immediately at hand.

¶ We have a letter from Rev. Wm. R. Hutton of Nowgong, with a description of an interesting tour among the Mikirs, up on the

border line of Tibet. Our readers will enjoy it later. He tells of a unique method of tithing which the Mikirs have adopted. Look out for the story.

¶ Those who would know the shameful facts concerning "Mob Murder in America" should send for the pamphlet by that title which has been issued by the Commission on the Church and Race Relations of the Federal Council of Churches. The challenge which lynching brings to the churches is plainly shown by the statistics of the crime for which the United States is unhappily conspicuous among the nations of the earth. This is a presentation that will stir the blood, and ought to move the will to helpful participation in the effort to put a stop to such inhuman outbursts. The Turks are pretty bad, but they can give no points of cruelty and inhumanity to a lynching mob in this country. Send to 105 East 22nd Street, New York, for the literature on Lynching and other Race Relations topics.

¶ Dr. Alfred Williams Anthony has resigned as executive secretary of the Home Missions Council, after a service of notable character that has brought the Council to a place of recognized importance and value. Coming into the work at a time when wise leadership was all important, he has rendered a distinct service to all the denominations and to the cause of American Protestantism. Withdrawal from active duties does not, we are sure, mean for him abatement of interest in the missionary enterprises at home and abroad, nor avoidance of opportunities to serve.

¶ It is the expressed belief of Dr. Reinhard Strecker of Darmstadt, Germany, who is in this country studying prohibition, that Germany will adopt prohibition within a decade. He finds his greatest hope for this is the young people of his country, who insist that a new order of things shall come about. All political parties are represented in the Committee for Prohibition, and the Socialist party is especially strong against the liquor traffic. A total of three billion dollars annually is the drink bill of Germany. Reparation would not be so difficult if this were out of the way. And prohibition would greatly help Germany to regain place in the world's respect.

¶ The *Wecko-Posten*, Swedish Baptist paper of Stockholm, edited by Rev. J. Byström, keeps its readers informed about the approaching Baptist World Congress and Baptist affairs in general. From the issue of March 15 we learn that Archbishop Söderblum of the State Church of Sweden (Lutheran) has invited Dr. Shakespeare of London to preach in the Domkyrkan in Upsala at the time of the Baptist Congress. Archbishop Söderblum has been one of the most earnest workers for the reuniting of the religious forces of Europe which were thrown into opposing camps by the World War. In the issue of March 8 there is a column obituary of Dr. MacArthur, with a portrait. From the issue of March 1 we learn that "Engelska blir kongressens officiella språk" (English will be the Congress' official language).

¶ Swedish is a language which our delegates should be studying these days, as a matter of interest if not of linguistic development. It is a most interesting language, and has a rare way of putting words together. For example, when it wants to say World Baptist Congress it can use the one word "världsbaptistkongressen." It has some marks over its vowels that are not found in our type cases, so that it is not easy to convey just the shades of pronunciation. The vowel "a" has three different sounds, indicated by marks or the absence of them; and so with the other vowels. That makes for precision. If you wish to add to the enjoyment of your visit to Sweden, get one of the little lesson books on Swedish and become familiar with the structure of the language and the common phrases. Your knowledge will be superficial but it will not be useless.

¶ We have received from Prof. D. C. Gilmore of Judson College at Rangoon an article of note concerning the reform movements

in Burma and the present status. We hope to print the article soon. It has positive value.

¶ Shanghai Baptist College has two evangelistic campaigns a year and the number of converts has sometimes reached over eighty in a year. Better yet, writes President White, the personal work of students and teachers among the non-Christian students goes on continuously so that we are in the midst of a continual revival, and the whole institution is permeated in every corner with religious work and spiritual life. The church is the center around which all the religious work revolves and to which all the religious work is subservient. That strikes us as ideal and a model for our American colleges which appeal to the denomination for support. It is not surprising that in this atmosphere the influence exerted is so Christian that while only twenty per cent of the first year academy students were Christian, by the time the students reached the freshman class in college the percentage rose to sixty-two, and the senior class was graduated 100 per cent Christian. That is a record which places Shanghai College deservedly at the front. And a wholesome, happy Christian life it is, which sends its influence out far and wide in the great nation.

¶ A letter from Superintendent G. A. Riggs of Porto Rico tells of the fine recent associational gathering in the beautiful mountain town of Cayey, with good attendance of missionaries, pastors, delegates from churches, and townspeople. Enthusiasm and a note of victory predominated. Subjects of worth were discussed in worthwhile way. Discussion of the great need of evangelizing the rural districts led to a vote urging each pastor to train and lead his lay members in this work which touches the large majority of the people. A gain of 209 members over last year was reported. In offerings, in spite of the economic crisis, which has hit the day laborers very hard, the members have done nobly, giving a little over \$15,500. There was an increase of almost 1,000 in the average attendance of the Bible schools, and on Sunday morning of the assembly the Bible school had 683 present, the largest attendance known. The Superintendent has other plans of importance, into which we cannot enter now. In the signs of growth and spiritual progress we can all rejoice.

The Song of the West

(Reprinted by request from Baptist Home Mission Monthly of April, 1909)

I sing the song of the wondrous West,
Where the lifeblood pulses with fiery zest,
Where the swift transitions of passing years
Proclaim the push of the pioneers.

I sing the song of the boundless West,
By the warm sea currents and winds caressed,
Where the thoughts of men are as free and wide
As forest and ranch of the Great Divide.

I sing the song of the western coast,
Of mountain and valley, of frontier post,
Where the strong man wins, and rugged health
Builds solid and firm the commonwealth.

I sing the song of the Oregon land,
Of pioneer preacher and mission band,
Of the men and women who toiled and dared
And every peril and hardship shared.

I sing the song of the calling West,
Calling to men, the truest and best,
For men of might and prayer who inherit
The early-day faith and dauntless spirit.

HOWARD B. GROSE.



CRAWFORD MEMORIAL AUTO CHAPEL CAR AND GOSPEL TENT, IN WORK AMONG THE MEXICANS

Can It Be Done?

BUT THE WORK WOULD BE WORTH WHILE IF IT COULDN'T

THE challenge was a statement inadvertently made by a Baptist brother in a leading position in one of our great cities. What he said was something like this: "You can't teach adult foreign women English. They don't want to learn and can't learn, and if they *did*, you could never teach them through a volunteer calling just once a week." Was this a correct statement? After trying for three years to do what he said could not be done, the Christian Americanization Department of the Woman's Home Mission Society determined to see what light could be thrown on the subject.

The following question was sent to volunteers and secretaries in different parts of the country: "Given a foreign-speaking woman of average intelligence and a volunteer teacher with a lesson once a week. Does the pupil make sufficient progress to warrant saying that we can teach the woman a working knowledge of the English language?"

Thirty-seven answers were received, expressing of course every shade of opinion. One woman answers, "Decidedly no." Another says, "Not unless she is unusually ambitious." Two or three others question the progress she would be able to make. All the rest of the answers were to some degree affirmative. "I have taught many foreign-speaking women in the last few years and I emphatically say Yes." Another volunteer writes, "I know that it is very possible. I am sure that in one year of regular English lessons the foreign woman can express herself sufficiently well to be understood and can be reading in the Third Reader."

"In the few months I've given my pupils," says another worker, "she has done remarkably well and is now reading *Heroes of the Nations*." One Japanese woman after five months' study is now able to read the New Testament fairly well.

The answers bring out clearly the factors which enter into the question of progress—the woman's knowledge of her own language and her previous education; the keenness of her desire to learn; her willingness to study between lessons; whether she makes an effort to use the new language in her home; her age, and numerous other features. The ability of the teacher counts enormously, of

course. If she prepares beforehand for each lesson, if she has tact and sympathy, it helps greatly. One volunteer writes that the pupil must be inspired by her teacher if there is to be progress. Another says, "The women we teach seem to be contented and pleased with the lesson methods used."

As one woman summed it up: "Given a bright, ambitious pupil with a fair education in her own language, and a tactful, conscientious teacher—a lesson a week for a year would go a long way toward the mark."

Several volunteers echoed the spirit of the Christian Americanization Department in their replies. Says one:



MEXICAN WOMEN AND CHILDREN. A TYPICAL MEXICAN HOME IN THE SOUTHWEST, NEAR LOS ANGELES

"The most important thing is the warm friendship formed between teachers and pupils. When the pupil feels that the teacher likes her so well that it is a pleasure to give an afternoon a week out of her busy life, the foreign friend responds generously to that affection. An occasional visit to the American home and a cup of coffee together make a bright spot in a rather hard life. During the vacation a picnic or automobile ride strengthens the bond. The pupil will become a good Christian American if her teacher is. 'Imitation is the sincerest form of flattery.'"



"TEMPLE OF A THOUSAND PILLARS," HANUMAKONDA, SOUTH INDIA

The Telugu Mission in Conference at Hanumakonda

BY REV. F. P. MANLEY OF NELLORE, SOUTH INDIA

THE Annual Conference of the Telugu Mission met this year at Hanumakonda, which is in the Deccan, in the territory of His Exalted Highness, The Nizam of Hyderabad, the largest of the native States of India. To us, just returned from America, the journey offered the usual contrasts to home travel. The Nellore party boarded the noon passenger train with baggage, including camp cots, bedding rolls, drinking water and lanterns, in addition to what one might suppose necessary for a week's trip. Conference is a camp meeting, for there are no hotels in Indian towns and those attending must live largely in tents. Changing cars at midnight we reached Kazipet station at dawn with five miles of dusty road between us and Hanumakonda and breakfast. Here the Ford cars of Dr. Timpany, Mr. Kurtz and Mr. Marsh justified themselves as Mission servants by moving as many persons in an hour as the same number of ox-carts would have done in half a day.

The Conference was entertained by Dr. and Mrs. J. S. Timpany with the help of a committee on arrangements. Sixty-six missionaries were in attendance and the task of feeding them was no small matter in a place where the local markets supplied only a small part of the articles needed. It is an interesting detail that the local jail was able to provide eggs in such abundance that we could have them every day for "Chota," a very unusual luxury at Conference. Under the able and kindly supervision of Mrs. Timpany we were well provided for, even the needs of the babies being lovingly attended to in every small but urgent detail.

The surroundings of Hanumakonda offered much to interest visitors. In the town is the abandoned Hindu "Temple of a Thousand Pillars," credited with a year of history for each pillar. The building is constructed of massive stone so beautifully carved that one almost forgets to wonder how such enormous blocks were lifted into place, as well as how they were brought from the distant

quarries. One similarly carved slab observed in another temple is twelve feet square and two feet in thickness. At the Moslem conquest this Temple, like hundreds of others, was desecrated, its carvings defaced and its ritual discontinued. A Moslem inscription at Udayagiri states that heaven's approval of these acts of iconoclasm was expressed in the fragrance of jasmine bloom which filled the whole earth when the Hindu temples were destroyed. Two miles away is the great Warangal Fort where the Telugu Hindu Kings made their last vain stand against the Moslem invaders. Nearer is the Hanumakonda Jail of the Nizam's Government. The 400 prisoners are engaged in remarkably well organized industries under an English superintendent.

The Conference began on the evening of the 29th, the session being wholly given to a devotional meeting led by Prof. L. E. Martin of Bapatla, who took as his subject "The Uplifted Christ," this being the theme of the whole Conference. The next morning the Conference was organized. Dr. Stanton of Kurnool was elected chairman, Mr. Martin vice-chairman and Mr. S. W. Stenger secretary. At 9.30 every morning and 2.30 every afternoon there were half-hour devotional meetings. These were led alternately by Mr. C. Unruh of Nalgonda and Dr. Lena Benjamin of Nellore. The sessions continued seven hours daily, closing with a devotional meeting on the evening of January 4th.

The courtesies of the Conference were extended to a number of guests. Chief among these was Rev. W. H. Stenger of Pasadena, California, who is visiting his sons Jesse and Wilmer Stenger of Ongole and Nandyal respectively. His kindly and paternal presence was a benediction. Other guests were three Indian brethren sent as fraternal delegates by the Telugu Baptist Convention. These men are worthy of mention. Mr. B. Benjamin is a teacher in our Theological Seminary at Ramapatnam, now conducted in union with the Canadian Baptists. Mr. P. Abraham, B.A., is a missionary of the Telugu Baptist Home Mission Society working in the

Kandukur field which the Society took over from the Mission four years ago. Rev. M. Pitchiah is a Baptist pastor from Kanigiri and has been for 25 years secretary of the Telugu Baptist Convention. He is the father of Miss Beatrice, the first of our Telugu Baptist girls to receive the B.A. degree from the University of Madras.

A historic action taken at the Conference was a vote to recommend that the Mission property at Kandukur be transferred to the Telugu Baptist Home Mission Society. This action is an expression of confidence and appreciation, the Society having shown itself qualified to bear additional responsibilities.

Some of the important matters discussed related to the development of the Preston Institute, Kazipet; The New England Hospital, Mahabubnagar; The Cumbum Hospital; The Union Theological Seminary and the four High Schools. Appropriations in gross as administered under the reduced schedule required most earnest discussion, the difficult question being how to avoid a horizontal cut and its attendant evils.

In this connection many missionaries reported that the Indian Christians had risen with fine courage to meet

the necessities growing out of reduced appropriations, in some instances fully covering the loss by adjustments and contributions arranged by themselves. The reduction has brought a real stimulus to the churches and has so far been a blessing. In general, however, it imposes a difficult burden and seriously hampers the work for the future.

On Sunday the Telugu sermon was preached by Dr. W. A. Stanton, and the annual conference sermon in English by F. P. Manley. New Year's evening session was made a social occasion, the chief feature being the welcoming of new and returning missionaries, each of whom made a brief address. Dr. David Downie presided. Dr. and Mrs. Downie, our senior missionaries, celebrated their golden wedding at Nellore a few days before Conference and plan to celebrate next year the fiftieth anniversary of their arrival in India. Among resolutions passed by Conference the following is of general interest: *Resolved*, that the Conference again record its unalterable conviction that India should be freed completely from the traffic in intoxicating liquors and narcotic drugs at the earliest moment.



The Diary of a Baptist Pioneer

BY REV. TH. GERIK, OF SCHAWLI, LITHUANIA

Translated by J. H. Rushbrooke, D.D.

JANUARY 1. It was already late at night when the Lithuanian meeting at Illoki (Ilakiai) closed. I went with several brethren to their house a few kilometres (a kilometre equals 3,281 feet) farther where we had some rest. On New Year's morning we rose early; outside there was heavy rain. We harnessed the horse and drove 13 to 14 kilometres to Jutkaiciai. Here on the Latvian border stands a beautiful Baptist chapel. When this was built the frontier lines were not where they are now. Where the thrifty Baptists were building their chapel was then the Russian Government Kowno, and a few paces farther was the Government Kurland. At that time these belonged to the same empire. On both sides there lived Baptists and nobody thought a change might come so quickly. The squire of Jutkaiciai gave a piece of ground from his fields and there the chapel was built. But now the Lithuanian-Latvian border line runs close by the chapel. The transit over the frontier is made very difficult. More than half of the church members have now joined churches in Latvia. On the Lithuanian side there still live 42 members whose homes are much nearer to Ilakiai than to Jutkaiciai. So the beautiful chapel is nearly empty.

Even today, on New Year's day, and even having a preacher guest, the Latvian brethren and friends gathered in a small hall. I served with the Word and at the holy communion, since the church has no pastor. In the evening the young people of the church held their New Year's celebration. To this also Lithuanians were invited and so the big hall was full. The singers had also learned Lithuanian songs. I found amongst the Lithuanians attentive listeners. Late in the night we found some rest.

January 2. On the next day I was able to discuss various questions with my kind hosts in the neighborhood of Ilakiai. They had to some degree been affected by the Pentecostal movement. With the Bible in my hand I succeeded in leading them back again to a healthier course. In the night we drove with the carriage to the station Luse, a distance of 20 kilometres. From there I went back to Siauliai.

January 3-5. In Siauliai I had some writing to do and other matters. I was also able to visit the prisons several times.

January 6. On this, a Catholic holiday, I held a meeting at the house of a Russian, who formerly was a member of the Church of the Evangelical Christians. In fur-

ther intercourse with him I learned however that he himself spreads a very unwholesome teaching. It was a mixture of Adventism, Communism, Tolstoyism, etc. His desire was to obtain through the appearance of brotherly love material advantages from his friends. Several times I also have helped him, but by and by I found out much concerning him which compelled me to withdraw from him. I believe our work here in Siauliai will now make better progress because also my friends, who together with me are studying the Bible, have withdrawn from him. But he interferes wherever he can with our healthy teaching. (I hear just now that the man is being expelled from Lithuania owing to Bolshevism).

January 7. Held another meeting in Siauliai in the house of a bricklayer, who with his whole family seeks the Lord. Certainly Roman Catholicism still holds the people here very fast, and the work everywhere is hard.

January 8-13. In these days I again was busy with writing. There also came to me some friends on their way through this town, who had many questions to ask. I rejoice that the work here at last has become known a little, and that some now are seeking for the truth.

January 14. Today I was again with the bricklayer above mentioned. Several Lithuanians gathered together, many are searching the Scriptures and demand Bibles. In the evening I myself was able to go to a lecture, a privilege which up to now I have not had since I am in Lithuania. It was very important to me for the study of the new Lithuanian literature.

January 15. On Monday it was market day, when I bought various things for our provision, and devoted some time to writing.

January 16. Today we held a small evening meeting in the house of the bricklayer.

January 17-18. On these two days I again had to reply to mission correspondence, because where I cannot go myself there at least the letters reach.

January 19-21. On 19th January I went by train to the railway station Dabikine where a Latvian brother with a sleigh was waiting for me. From there we drove to Elkiske, 18 kilometres. Here there lived scattered in various places several Baptists who belong to the Church of Mazeikiai, and several to the Church of Judupe-Latvia. Mazeikiai is far and it is not easy to get across the frontier to Judupe. It is also a distance from 10 to 15 kilometres for some of them, therefore, the few people there are seldom visited and are rarely able to get anywhere themselves. On Sunday I held at the school of the village Menciai a Lithuanian and a Latvian meeting. The meetings were well attended. Bibles were asked for and so I was able to distribute the Holy Scriptures. The teacher said that the school will always be open for our meetings. In the evening we celebrated with the members the Lord's Supper. Here there is also a field with good prospect. The members are very grateful that I promised to visit them sometimes. For several years they have had no minister with them.

January 22. When I returned to Siauliai on Monday I felt very weak so that I could do no work on that day. Traveling by night in frost and bad weather is a strain upon one's health.

January 23-25. During these days I again had to work at my desk, and among other things I wrote articles for three papers about Baptists, and about the World Congress in Stockholm. I am preparing some writings for several papers. It is not worth while to write any-

thing for the strict Roman Catholic papers since they do not accept it. Moreover several Roman Catholic priests are much excited since I disturb the peace of mind of their people.

January 26. Went to Mazeikiai where I had to meet several people of the Baptist Church. In the night I continued my journey further to Skuodas. On arrival there I called upon one of the brethren of the Church where I had a little rest. The weather was very wet.

January 27. The next day I remained there, in the evening we held a small prayer-meeting.

January 28. On Sunday I held in the Church of Skuodas a Latvian meeting, which was well attended, in the morning. After the meeting I served the Church at the Lord's Supper. In the evening there was a Lithuanian meeting, well attended. In the Church of Skuodas order is gradually being re-established in the old ways. The Pentecostal Movement is pretty well past. Only a few brethren still somewhat disturb the work. The Church has also recommenced Sunday school work, which up to now has been quite disregarded.

January 29. On Monday I held two well attended Latvian meetings and one Lithuanian. The Lithuanians here show great interest in the Word of God, especially two young women who also have obtained Bibles. I have distributed some Christian literature.

January 30. On Tuesday, January 30th, I held a Latvian and a Lithuanian meeting. The Lithuanian one was well attended. I also visited German brethren who own a mill not far from Skuodas. I could serve them a little in their own language—I especially rejoice about several Lithuanians at Skuodas. In spite of the fact that the Roman Catholic clergy here had warned their people against attending our meetings several of them come diligently. One of the priests has in his church abused me before his people in the coarsest way, as for example—"False prophet, bootblack, road-sweeper, servant of the devil, etc." Another one only warned people against visiting the meetings of heretics. Once a woman during the sermon in the Catholic Church inquired: "Why shall we not go there, where only good is being taught us?" The priest could not observe the questioner because many people were in the church. I hear, however, that he was very angry. Many people said that he had promised to come himself one evening in order to oppose. He did not come, however. Most people in the little town are very much afraid of our meetings. Those who came to us were immediately persecuted by the others. Especially the two young women above mentioned were being mocked at. The Bible is called by these people, dark in ignorance, "a book of the devil and hell." However, there were also some Skuodas who asked for this Book. Such difficulties one finds everywhere in this Roman Catholic country, but I hope the Lord will bless the work although it is not easy. The fruit of the work is ripening slowly. Until a Roman Catholic penetrates to Biblical truth it is a very hard road. There were every night also some who were to tell the priest about the visitors.

January 31. I traveled back to Siauliai in order to complete several matters here. I thank you heartily that you have looked after the sending of Bibles through the Bible Society. I hope that this will make the whole work more fruitful.

In January I distributed 5 Bibles, 25 New Testaments, 35 Bible portions, 278 tracts, 22 other Christian books.

Reminiscences of an Ex-Secretary

LAST OF THE SERIES AND WORTHY OF THE MOST CAREFUL READING

CHAPTER IV



HERE is probably no denomination in the world more individualistic than the Baptist denomination, characterized by a greater instability of definite policy, or more subject to change of personnel and conduct of its large and extensive activities. As I look back over these recent years, the secretary of a national organization presents the picture of a shipwrecked sailor tossing on the waves and snatching at what look to be life-saving planks as they whirl past. Scarcely does he have his hand upon one of them ere the merciless waves toss it beyond his grasp. One of these planks might be called the Five-Year Program, another the Laymen's Campaign, while others bear the names of Victory Campaign, Interchurch World Movement and New World Movement.

"Hope springs eternal in the human breast," and the Secretary's heart is no different from the hearts of the people of whom Alexander Pope wrote. Thus, with each change of plan, with each new effort there is a great and overwhelming hope that this will be the last and that the denomination will really settle down to the work that has waited so long for the whole constituency to get under and help carry. If one had never been a secretary, these constant changes would make an interesting study in psychology, but unfortunately they all reflect and react upon the men and the women who are connected in any way with the work of our national organizations—even to the ends of the earth.

In the brief period that represents the ordinary term of service of a college professor in this country or of a missionary abroad, secretaries have seen five movements rise and, all but one, wane—the last, often tottering, leaning from the perpendicular more precariously than the Tower of Pisa, but still standing at this present writing. Eight years—five Movements—an average of life for each one of a year, seven months and six days—and a sixth now on the horizon. This may seem humorous to some of my readers, but to a Secretary, burdened with a task which must be continuously maintained, it is well nigh tragic. Five times has the Secretary girded his loins for a supreme effort; gathered all his knowledge together; made interminable lists and tables; written long and imperative letters to the missionaries for information regarding what has been done, is being done and will be done if the denomination should whole-heartedly support its work; thrown all his strength and ability into conferences, committee meetings, addresses and the preparation of literature—only a little later to have the plans change and to hear of new demands for more and different material.

It has been the distracting and interesting experience of the ex-Secretary, now sitting quietly in the chimney corner, to have been an eye-witness and an eager collaborator in all these five Movements within eight years. In Los Angeles, in 1915, there was an upper room where Baptist delegates from all parts of our territory met to talk and plan for some simple policy upon which all the

churches might unite, which would mean a raising of the standard, a quickening of spiritual life, a concerted approach upon the work which Baptists should be doing for the world. In that upper room there was a quiet waiting upon God for His guidance, a strong desire to know His will. If ever finite minds were trying to lean on the infinite, it was that group of Baptists in Los Angeles in June, 1915. The Five-Year Program was the result. A leader was chosen and the necessary committees, an office was opened and literature prepared. All this was comparatively easy. It was quite another thing "to make it work." Some pastors and churches adopted it eagerly and were blessed thereby and new life and interest flowed through the church channels. The bulk of the denomination was not enthusiastic. "Why this new thing? Who put this over? Did this represent the wishes of the Baptist churches?" Certainly not. Even though the only national, delegated body of Northern Baptists in existence, in its annual convention favored it, was no reason why individual church members should surrender their cherished privilege of disapproving of it and of adopting some policy of their own—or continuing without a policy. Thus the Five-Year Program flashed like a tiny meteor across the religious sky and dropped to earth, making a gradual and dignified descent. Were then the experiences of that upper room of no avail and were the men and women there following a false gleam? One might answer yes, if the time and energy which seemed to go into a transient thing were the gauge. In reality, there were some churches and individuals whose spiritual life was quickened and who rejoiced in definite goals attained. In several of our Mission fields, also, missionaries were led to inaugurate a Five-Year Program of Evangelism that has been far-reaching in its effects and is still in progress of operation.

Then, as the Five-Year Program gradually disappeared from view, the Laymen's Campaign was organized with a "million dollars in a year" as the financial slogan. Too long had secretaries and ministers, active and retired, directed the affairs of the denomination. The laymen would now take charge, for they were familiar with "big business" and knew better how to raise money and conduct campaigns than those who had had no such training. New offices and officers made their appearance, together with fresh lists of the Societies' needs and new and attractive literature. Conferences were held and addressed by teams of laymen composed of ministers, secretaries and women. It was hard work, for all the laymen in our churches did not see why they should get under the task. The constant complaint was that the laymen were not helping and were leaving the responsibility just where it had been in the past. There were laymen, however, who did work loyally and who deplored the lack of cooperation on the part of their brothers.

Perhaps the plans were not large enough. In spite of many objections from all sorts and sizes of Baptist churches that it was cruel to ask for a million dollars in just one year, it might be that larger plans were needed

in the face of the increasing needs of the world. To catch the interest of a layman, the scheme must be a big one. It was even whispered that there were many laymen who would not think of putting money into any enterprise unless the initial cost called for an outlay of ten thousand dollars or more. This, then, might be the explanation why it was so hard to secure the money and interest needed to carry on our constantly growing denominational work. We must tear down and build larger—and so, we graduated into the Victory Campaign which asked for six millions of dollars within the year. New committees, attractive literature and more conferences heralded this new and most ambitious attempt yet undertaken by Northern Baptists. There was so much to be said. "Why was such a large sum of money required? What could possibly be done with it? Surely some of it would be wasted and spent on foolish frills." It was so difficult to get the world vision into the Baptist eye! Yet, in spite of the grumbling and the lack of cooperation on the part of many churches and individuals, the goal was practically reached and the Victory Campaign bade a quiet and rather lingering farewell to its friends and foes, having discovered during its brief existence that even the unprecedented sum of six millions did not provide adequately for the work that rightly fell to the Baptist denomination to do.

But what were the Baptists doing anyway? What had they accomplished through the years that was worth while? Were they doing the right things and in the right way? These questions were worth answering, and thus the Committee of Survey began its work. Be it said to the everlasting credit of that group of men and women that they took their task seriously, working in deadly earnest and to the best of their ability, to gather facts and figures, programs and policies, cherished desires and hopes for the work, reducing them all into compact and definite form for the necessary examples in addition. This Ex-Secretary recalls with a thrill those hours of preparation, arrangement of maps and charts, the rows and rows of figures, and then the long sessions with the Committee who gave the impression of really wanting to know. Suppose those men and women should not be impressed with the importance and urgency of the work which the Secretary knew so well. What then? Would it be given no prominence in this Baptist Survey? Surely a grave responsibility to attempt to represent the needs of millions of people who are without a knowledge of Jesus Christ!

At the same time that the Denver Convention, composed of the delegates sent by our Baptist churches, enthusiastically voted for the report of the Committee of Survey, increasing the financial goal from eighty-five to one hundred millions of dollars, new officers and offices and committees were appointed to have charge of this extensive cooperative plan for presenting a united front to the non-Christian forces, both at home and abroad. Again there was an upper room and consecrated men and women from all parts of our Baptist territory, who, in the face of gigantic task, sought the guidance of their Heavenly Father. On their knees they prayed for help and asked that God would make clear His Will. Surely this was not a time when a few Baptists were trying to impose their will upon the whole denomination. If so, what could be the explanation for those mountain-peak experiences at the throne of grace?

It is not necessary for the Ex-Secretary to recall, at

this time, the later developments of the New World Movement and the rise and fall of the Interchurch World Movement. He who reads may know the truth, if he desires it, for there has been no lack of printed information. In all these Movements with the many changes involved, through which the National Societies have been and are operating, there are some impressions that persist in the mind of the Ex-Secretary. One is the waste that has been involved—of time, of energy, of mental and spiritual strength. So many plans begun and then scrapped. So many tables of estimates and figures prepared and never used, numberless conferences where people have talked and talked, which resulted in practically nothing. The real reason for all this wasted time and effort has not been because there were so many defects in these five programs in eight years, but because the whole-hearted, loyal support of our Baptist constituency has been lacking. It has been the prevailing mode to find fault, to accept unverified criticisms and pass them on. No plan, be it ever so perfect, works under such a system, but one full of weak spots will go, if there is behind it a will to make it go. When I recall the pettiness of much of the criticism, the anxious hours consumed in refuting it, the men and women whose hearts have been almost broken, the stress and strain of maintaining the regular work of the Societies in such an atmosphere, one cannot but cry "How long, O Lord, how long." Such hard work has been made of doing what might have been such a glorious and successful achievement, for with the loyal support of the whole constituency the deed could have been done and the attention of the denomination centered on aspects of our work that would prove more fruitful in strengthening our spiritual forces than have the discussions and criticisms which have already taken place.

During these last few years there has been another interesting development—in the attitude that has arisen toward our national secretaries. The Societies have called to these positions of trust men and women of education and wide experience, and have committed to them the task of becoming familiar with all phases of the work, from the minutest detail to large and far-reaching aspects of it. Yet how often has one heard, "Let us have no secretaries on the committee," or "Never mind what the secretaries think." As a result, the secretaries, fortunately with a sense of humor, have sat on the sidelines and watched dignified committees and well-intentioned but inexperienced men and women discuss and pass votes that could really never become operative because some important details had been overlooked. Perhaps it is right to consider these men and women who are daily sacrificing more than the denomination dreams of, as "on salary," but one thing has been proved through the years in every avenue of business, that confidence is absolutely essential to success between any two groups of people, and when this is broken down, the morale is gone. The denomination has, in the devotion of its secretaries, an asset that, when destroyed, it will take years to reestablish.

The criticisms, the lack of confidence and of cooperation have been and are being borne and, if it all ended there, might be remedied. The sad fact, however, is that this unrest and spirit of criticism reacts very directly upon the work of the denomination. When a Baptist college is not sure whether or not it can keep its doors open beyond the current year, it is absolutely unable to

build up a strong student body or to develop a supporting constituency. When missionaries are subject to cables in the middle of the year, cutting salaries of evangelists and rent on churches because the denomination is not whole-heartedly behind the work, they are not able to present anything but an apologetic front to the non-Christian forces. If, for one year, every member of our Baptist churches would set a guard on his lips, permitting no criticism to pass, unless it were constructive, and do his share, before God, in the work that is a part of this great and worthy denomination, to which we have the honor to belong, how the truth would have a chance to spread and what an outpouring of God's Spirit might follow.

THE END



Among Bengal Boys in Balasore

BY REV. H. I. FROST



IT IS a real encouragement to us in Bengal-Orissa to know of the interest and prayers of our friends at home. At present the greatest drawback to our work is the deficit of the Foreign Mission Society. It has already meant a reduction of one-fifth of our monthly appropriations. We cannot expand here and we may even have to reduce until it is paid.

We have in Balasore an interesting mission work among boys. The compound where we live would be called a campus in America for it contains about nineteen acres. On it there are three schools. The largest building is used for the high school, two small rooms in another building are used for the primary boys' school and the industrial school has its separate buildings with the engine and machines. Then we have four dormitories with about 80 boys living in them. One is the little boys' boarding school, as we call it, where 20 boys from four to eight years old have a house by themselves. Nearly all of them are orphans except a few who have one parent living. Mrs. Sircar, the wife of our former headmaster, lives with them and cares for them as if they were her own. She does this as a labor of love. They are interesting little fellows and very happy.

The industrial school has its own dormitory, but that is not large enough, so a few of the boys stay in the third dormitory which we call the school or Christian boarding. In the Christian boarding live about 18 boys, most of them students in the primary or high school. Just behind our bungalow is the Hindu hostel where 18 Hindu boys live, students in the high school. They come from homes ten to forty miles away from Balasore. It is among these boys and the rest of the boys in the high and primary school, about 200 in all, that our work lies.

I am sure you would all enjoy being in our drawing room on Sunday evening. It is a good-sized room, but it is nearly filled with boys sitting on the floor. We have a fine sing, first several English songs when Mrs. Frost is here to play our little folding organ; and one or two we know well like "There's not a friend like the lowly Jesus," even if she is not here. Then we have several Oriya or Bengali songs. Mr. Dunn usually brings down his victrola. The boys like the fife and drum corps

Five Movements in eight years and one to follow! In many ways a strange and a deplorable condition. Yet, "hope springs eternal" and all is not lost. For, remarkable as it may seem, the Baptist denomination has made progress, and few who know the facts would return to the old "hit or miss" methods of other days. In spite of the criticisms, the anxieties, the misunderstandings, the lack of cooperation, the "upper rooms" have borne fruit and God has given assurance to His children that the work is His. More Movements and Programs may be necessary before we can really leave our low-vaulted past, build the New Temple and know the old no more, but in the process the Baptists are moving onward and upward.

march the best, but they smile when he puts on one of the Negro songs and all join heartily in "Brighten the Corner," which they have learned to sing in English.

As I sit there I look into the faces of boys of six different races, speaking as many languages. Most of them of course are Oriyas, but we have several Bengali boys including four who have come down from Calcutta sent by a mission. We have two boys with strong faces of Mongolian type. They are Christians who have been sent down from Assam to learn a trade. Near them is another group of three who have come 400 or 500 miles from Bihar for the same purpose. They speak Hindi. Then there are two little fellows of the Oraon race from Kusudhia, 17 miles away, and four or five Santal boys. As a result of special efforts early in the year most of the industrial school boarders who were not baptized accepted baptism at Easter time along with some of the other school boys. We regret the slowness of the Hindu boys to accept Jesus but their ideas are being greatly changed. They come to like the English songs which we also sing every morning at the opening worship in the high school. When former students come back they sometimes ask for an old hymnbook, and when the boys of the last graduating class left several asked for a hymnbook.

One of the Christian boys always sits in the front row on Sunday evening. He is a new boy named Naren Jena and he comes from Santipore. He was reading in the middle school (the equivalent of the grammar school in America) when it was closed. His father foolishly refused to let him study any more and although he is a thin slight boy he went to work in the fields. That was over two years ago. Two things happened. His father got a revival of religious zeal and the boy became very sick. The family gathered and prayed promising the Lord that they would give the boy to Him if he were only spared. A month ago the father came to tell me about it. The family have only a little land and one crop a year and they could not pay the boy's school expenses. I did not know what to say. Our appropriations were being reduced but I could not refuse to give a chance to a promising boy, one dedicated to the Lord. The father agreed to give him an outfit of clothes and books and I said what you all would have said, "Let him come."

Building Bodies

BY CONSTANCE JACKSON

"I TURNED down an \$18 job this morning to come here and learn how to feed my boy." A Negro mother was talking to the kindergartner, Miss Hildegard Fornof, at Olivet in Chicago, where health and nutrition work has been stressed intensively for the past three years.

All the children are weighed and measured and those who are seven or more per cent underweight are placed in a special class. A chart is made for each of them indicating normal growth line. Weekly gain and loss are plotted on the chart with red dots connecting with lines so that the progress of the child may be seen at a glance. Instruction is given the mothers, diet lists are kept, and frequent consultations on individual cases are held with doctor, mother and teacher.

The kindergarten programs have been rearranged to allow for a mid-morning lunch of milk and graham crackers, followed by a twenty-minute rest period. The lights are put out, the children wrapped in blankets on the floor, windows opened and quiet maintained, in order to make it a real rest period.

Results are gratifying and encouraging. Ruth entered the kindergarten in September, and her weight was found to be on the danger line. Her mother was informed of the nutrition class and was one of the first to arrive on Tuesday morning. She listened intently to all that the teacher had to say about the causes of malnutrition and the ways of correcting it. At that time the family were living in one dark room, the children ate when they were hungry and went to bed when they were sleepy, without any supervision or regularity. Soon the mother changed their whole method of living. Meals were served at regular hours, Ruth's afternoon lunch and nap were never missed, and bedtime was as regular as the clock. Learning the necessity for fresh air and sunshine the family moved to a first-floor apartment in a better neighborhood where Ruth could play out-of-doors. Today Ruth's chart is the prettiest thing imaginable! Her weight line has topped the black line representing normal growth and is continuing to climb. Recently her mother said, "I don't have to watch the clock any more. When it is time for Ruth's lunch she says, 'I'm hungry.' When her naptime comes she goes to bed and to sleep. And when seven o'clock comes at night both Ruth and John begin to yawn and if I don't put them to bed they go to sleep in their chairs."

The children themselves are interested in their own health by means of a number of little revised Mother Goose rhymes set to music. Who would not develop a distaste for coffee when he sang this song every day:

"Little drinks of coffee,
Little sips of tea,
Make our children nervous
And pale as pale can be!"

And no wonder Olivet children walk so proudly erect, for this verse sticks in the back of their heads:

"There was a crooked man who walked a crooked mile,
But I, when I go walking, don't walk in crooked style.
I keep my chin and stomach in, and hold my chest up higher,
And step along so straight and strong, and never, never tire."

Here are a few others which are equally charming and not at all bad to teach your own children:

"Pussy cat, Pussy cat,
You're like a queen,
Dressed in white satin
So shining and clean.

"How do you keep so?
Do please tell me how!"
"I take a bath daily,"
Said Pussy, "Meow."

Or perhaps you prefer this one:

"Jack be nimble, Jack be quick,
Jack jump over the candle-stick!
Eat a good dinner and chew every bite,
Play in the sunshine and sleep all the night.
Then you'll be nimble, and never be sick,
And jump over more than the candle-stick!"

Who wouldn't love to brush teeth if he could hum this little tune at the same time:

"Sing a song of tooth paste
At morning and at night,
Twenty healthy little teeth,
Strong and shining white.
Every day I brush them,
To keep them nice and clean.
Aren't they a set of pearls
Fit for any Queen?"

Extra pounds for children are like dollars in the bank.
And Olivet is running up a large savings account!



THE WEBB RANCH ON HOOD CANAL

The Gospel at Work in Africa and Russia

Fruits of Faithful Service

The three letters given below were received by the Rev. Peter Frederickson, now in this country after the long years of service in Africa. The letters are from three of the young men who were baptized years ago by Mr. Frederickson, and now grown to young manhood and showing the results of their Christian training. Rev. J. Fraser Langford of Redlands, California, who saw the letters, was so impressed by them that he obtained them for us. Their affectionate expressions are among the rich compensations of the missionaries for the necessary self-sacrifices made in spreading the gospel light and knowledge. The translation is by Mr. Frederickson. All the letters are from Sona Bata.

I

My Friend P. Frederickson:

We are very happy in our work, because God has sent us great blessings. Now whatever village we visit, men and women, old and young, are happy to hear us. At Kinsangu, Kingombe and Kituengi the houses are overfilled with people. Sunday after Sunday; but it is not only in these places that the churches are full, but it is the same everywhere.

The churches were very happy when Mr. Moody told them that Mrs. Frederickson and you and your children were well. Will you kindly remember to pray to God for us that He may continue to bless us. We shall not forget to pray for you all. With greetings from your brother,

DAVID NSIATA.

II

To My Friend Mr. Frederickson:

I take pleasure in sending you greetings in the name of our Lord Jesus Christ. We are one in Him. My wife, Nsombi, wishes to be remembered to you. Our children are all well. We were very happy to hear that Mrs. Frederickson is well again. We were very sorry when you left because of her illness. We are also thankful to God for giving you a safe journey home. The Lord's work is going along well. The people are coming in great numbers to worship and many ask for baptism. When I am out on my evangelistic trips, large numbers everywhere gather to hear me preach. There are 242 in the Kinzazi church and God is strengthening their hearts. Remember me to Mrs. Frederickson. Your friend,

NDEBA.

III

Dear Mr. P. Frederickson:

It gives me great pleasure to write you this letter to tell you about the work and how it is doing now. My work reaches from Kisantu to Nlemvu. The people have begun to seek God. The old people are also seeking the Lord. At Kinkoko there are 150 in the church; at Kinsiesi there are 250; at Yongo are also 250 in the church, and in the Nzelo church there is close on 80. This is all the result of the blessings of God. The enemies are furious and do their best to get the people to stop from worshipping God; but the people continue to worship and do not listen to them. The R. Catholics continue to oppose us as they did when you were here. They are now building large number of houses in all directions to show to the people, because they think by doing that the people will love them for the sake of the houses. But God does not look at the houses but at the heart. Will you pray to God for us that he may continue to bless us and help us. We are sorry that you had to leave us, but we shall meet in heaven, if not before. The people at Kinkoko wish to be remembered to you. Greetings from your friend,

ANDRE NKUSU.

The Alliance and the Baptists of Russia

In Russia there are two bodies of baptized believers belonging to the Baptist World Alliance bearing different names, but having "One Lord, One Faith and One Baptism." They are the All Russian Evangelical Christian Union and All Russian Baptist Union. The first was originated in the North of Russia, the second in the South. Both of them endured a great struggle for religious liberty during the Tzar's regime. Many brethren were imprisoned, exiled to Siberia, Transcaucasus and other places where many died from starvation and disease.

At present both Unions have thousands of churches scattered all over the vast Russian Soviet Republic. The membership of each is almost equal. Both Unions have their own conferences and an extensive mission work. The material condition of the churches of both Unions is very hard on account of the great famine of the previous years and poor harvest of this year.

It is our duty to mention with thankfulness that the relief sent to Russia by the American Baptist brethren through the A. R. A., etc., was a great help to many of the sufferers.

In spite of this great material need the mission work is being developed very rapidly throughout Russia. We observe the beginning of a great revival among the people.

Inside the Orthodox Church there are a great many changes—signs of the coming Reformation.

The All Russian Evangelical Christian Union sent an epistle to the highest authority of the Orthodox Church, in which all the principles of the Gospel Primitive Christianity were clearly stated and the Orthodox clergy and the people were invited to reform their church according to the standard given by Christ and the Apostles.

In all our churches a special prayer-meeting was fixed for the 2nd November, asking God to pour out His spirit on the Russian people and revive all their life. These meetings, arranged at Petrograd and Moscow, were crowded by thousands of people.

The representatives of the reformed clergy such as the Metropolitan Antonine and others were present and they prayed by improvised prayers, which is a quite new thing for them. The Gospel begins to win many new hearts.

The All Russian Evangelical Christian Union had at Petrograd its first Russian School for the preachers in 1913-14. This was closed in the beginning of the war. On the 15th of October last this school was reopened. It has now 40 students, which number will probably increase to 60 and 75.

Under the enormous difficulties the two above Unions belonging to the Baptist World Alliance are doing God's work steadily and earnestly with visible God's blessing.

At the present time the negotiations regarding union between the two bodies are going on successfully and we expect that the union will take place in the near future.

The Baptist World Congress uniting all the Baptist believers of the world and their bodies has a great signification, as the fellowship with the children of God of the whole world has a wonderful effect of encouraging those who have to struggle for the extension of God's Kingdom amongst the almost unsurmountable difficulties.

I. S. PROKHANOFF.

Living Witnesses to the Gospel's Saving Power

THE CHARACTERISTIC TESTIMONIES OF JACK WOLF AND GOTOBO AS REPORTED BY SECRETARY CHARLES L. WHITE, IN WHOSE PRESENCE THEY WERE MADE



VIEW from the Rainy Mountain Mission is exceedingly interesting. One sees range after range of the Wichita Mountains, which have looked down upon many battles of the Indian tribes among each other and with the white soldiers, who were sent to conquer them. Conspicuous among these is Mt. Teepee, the refuge of the Kiowa Indians during the periods of their fights with the soldiers.

In a secluded part of this mountain, evidently never discovered by the Government officers, these Indians had a retreat. It was in a valley in the upper part of the mountain, with narrow approaches which could be easily defended. It was supplied with a wonderful spring. Here the Kiowa chiefs hid their families before they went forth to battle in the plains, and, as they rushed against the soldiers and fought them in the open or under cover, they always knew that from the top of the mountain, peering from behind trees and rocks, were their wives and children, praying to the Great Spirit that victory might come to their tribe.

But the most interesting sights at Rainy Mountain greet one as he sits in the little mission church, and joins in the midweek or Sunday services.

I reached the mission station about two o'clock, and after dinner with the missionary's family, went out to greet the Indians, several of whom I had met at a Kingfisher Association. The station consists of eighty acres of land, which is farmed out in shares for crops of cotton, corn and alfalfa. At one corner, conveniently arranged, are certain buildings which have been found necessary for the proper conduct of the work. These are the church, the eating house, the arbor, the missionary's residence, stable, farmer's house, a wind-mill and an out-of-doors baptistry. The general appearance of this place makes one feel that he might be in New England, walking across the land of a thrifty farmer.

The Indians had just finished their dinner, which is one of the features of the Wednesday meeting—the women in one corner, and the men in another. The former were at work, while the latter were discussing recent events in the tribe. In a few moments we were all sitting together in the little church, where a typical Wednesday service was conducted.

After prayer, the reading of Scriptures, the singing of Gotobo's hymn, and the preaching through an interpreter, the meeting was thrown open for testimonies. A half-dozen or more men and women spoke, and for my benefit, the interpreter translated their remarks.

JACK WOLF'S SUGAR SMILE

Two testimonies stand out very vividly in my memory. The first speaker of the afternoon was Jack Wolf, a member of a Kiowa family, distinguished both in war and peace, a younger brother of Lone Wolf, and for many years a deacon of the Rainy Mountain Church.

Jack Wolf said, "I want to have our brother from New York realize that we Kiowa Indians are very grateful for

the help the Baptist churches have given to us, in sending missionaries to tell us about the Jesus road. While you were preaching to us this afternoon, something that you said reminded me of my boyhood.

"I was about seven years old, and that is nearly fifty-five years ago. My mother one day brought home a bag of sugar. Now this was the first sugar that we had ever had in our teepee, and my mother gave each of the children a lump of the sugar. The moment I tasted it, I liked it and I ate all of that lump and begged my mother for some more, and I told her that I liked it so well that I could eat all there was in the bag.

"It was something like that when the missionaries first came and preached the gospel to us. Their words were as sweet as sugar. The first time I heard them they seemed very sweet to me, and I have been hearing them for nearly twenty years, and I am not tired of them yet, and never expect to be. I want all there is in the Book."

As he said this, he pointed to the Bible, and continued: "I can't read, and so I can't get out of the Bible the sugar of the gospel but I always come to church and listen to the reading of God's word, and it makes me very happy. I want all that God has for me and to be a good soldier of Jesus Christ."

The Indians were very much pleased when Jack Wolf referred to the bag of sugar. They seemed to understand completely its resemblance to the gospel, which to them all was evidently sweeter than "honey in the honey comb."

CHIEF GOTOBO'S ILLUSTRATION

After Jack Wolf had spoken, two Indian women and three men made interesting remarks, and then Gotobo, the old chief who is now a deacon in the church, but who for many years was a fierce Indian warrior, rose and said:

"I also feel that we all owe the American Baptist Home Mission Society a debt we can never pay. For a great many years, my life was one of war and bloodshed, and as I look back upon those years, it is wonderful to me that God saved my life in the midst of all the dangers through which I daily passed. Some of these were in connection with war, and some with hunting. About twenty years ago, when the missionaries came, the Jesus road was so explained to me that I wanted to walk in it at once.

"I did not make good progress at first, but I think during all those months I did manage to stay in the road. I walked in a very crooked way, and often stumbled and fell. The road seemed very slippery, and uneven to my feet, but at last I felt I began to walk with greater ease, and for many years the Jesus road has been easy to my feet. I expect to continue in this road till it brings me to my home in Heaven."

While Gotobo was speaking, he illustrated in a very dramatic way his uneven progress during the early months of his Christian life by starting forward down the broad aisle of the church, and acting out the time when he slipped and fell, and held his feet with great difficulty. After the meeting Brother Clouse, the missionary, told me that this bit of Indian acting, so naturally performed

by Gotobo, was one of the most dramatic sights he had ever witnessed in his long experience as missionary.

As we passed out from the church, the missionary related some of the perils through which Gotobo had passed. One of these was during his boyhood, when, immediately behind the spot where the church is now located, he boldly, from horseback, shot at a buffalo bull. The shot maddened the bull which charged the stripling who had attacked him. The pony whirled so quickly that Gotobo was thrown from the saddle and was only saved from the infuriated animal by the depth of the swamp grass, in which he quickly concealed himself and made a very hasty retreat.

He also told me of Gotobo's long war record with the

Indians and the whites, and the marvel is that a man who was so cruel and fierce should become such a gentle and patient Christian leader. He became an industrious farmer, with a delightful family life, and his one desire has been to labor for the welfare of the church, and the salvation of his tribe.

As I rode away with Missionary Clouse to take the train, and had my last view of the mission and the surrounding houses, and prosperous farms stretching below, it seemed to me that the story of the Rainy Mountain Mission might well make another chapter in the Acts of the Apostles. Certainly nothing could be more refreshing to one's faith than to see and hear what Christ has done for these people.



Rainy Season Touring in Bengal-Orissa

By REV. JOHN A. HOWARD



HAVE just returned from a week's touring. This, as you know, is the rainy season. When it is possible to dodge the raindrops the traveling is very fine because it is generally cool. The car which you so generously gave us carried us over the 157 miles of our trip without any trouble. Oh yes, she can plow through a quarter of a mile of road covered with broken brick or red laterite rock or sail through the blizzard-like cloudbursts. The torrents are so heavy sometimes that in a very few minutes the yard before a house becomes a lake.

We left our car on the inspection bungalow veranda. When I opened the shutter door of the bungalow a centipede dropped on my hand. Wiggling its way, it fell to the floor to enjoy but one more minute of life.

All the roads to the villages are plowed up now and turned into rice fields. There will be no more village roads until Christmas. Our path led us on the steep, slippery, wet clay banks between the fields. The white man's burden, known as shoes, had to be discarded.

When the sun came out the air was hot, thick, moist and sickening, for on both sides of the path were rice fields filled with slimy, foamy, muddy water. The rainy season is very late this year so all the farmers are exceedingly busy plowing, harrowing and pulling up rice plants from their "hot-bed" fields. These are transplanted by being stuck one by one in the mud of the larger fields. The springs are covered with flood-water and all drinking water has to be taken from tanks or fields. This liquid, although it was boiled, had a milky white hue and a few glasses put us out of commission.

One of the leading men in the potter village, the storekeeper, has accepted Christ. This ends a struggle of over a year. Pray that he may be spirit-filled for he is very influential. Already four or five more people are about to follow his example.

As we slipped along the ridges to another village a big black cobra glided across the surface of the water near our feet. When the path became too interesting, we suddenly assumed a sitting posture with our feet in the

air! Later we crossed a watery field and sank in mud and water over our knees. At noon under the bright sun the water became so hot that our feet felt as if they were being parboiled. One swollen stream was very swift and over our heads in depth. After considerable reconnoitering we found that by making quite a detour we could get around by crossing in water just chest deep.

Dead tired, we arrived at the preacher's home in Monicura. Down by our feet we noticed a friendly visitor, a large brown scorpion. He certainly would have made life spicy if he had been given the opportunity. Villagers say that the bark of the persimmon tree is best for scorpion bites. This is how they learned the remedy. One day a tree lizard and a scorpion were fighting. The scorpion did not relish becoming a delicious morsel beneath the tongue of the lizard, so every time the lizard attacked his enemy the scorpion sank his tail into the lizard. The lizard would retreat, rub his wounds against the persimmon tree, then continue the onslaught. Thus the people judged persimmon bark to be soothing for such burning pain.

The old village witch of Nilpura accepted the Saviour and was happily baptized. She has a very kind face. The villagers said she was possessed of a terrible demon. Did not their fortune-teller inform them about her? Did not the drop of oil on water confirm what he said? She had already eaten several children and caused all the sickness and death in the village, they thought, so they broke down her house and drove her out. We are happy indeed that she has become a Christian. Now we will have the help of her influence in the community. The most powerful person by far in any non-Christian village is an old grandmother.

It was our privilege the next day to baptize in this same village a fine young couple who had wanted for a long time to follow Christ. We hope and pray they may be spared for many years of testimony for our wonderful Saviour. Pray for us and our flock in India that we may be prayer-consecrated, spirit-filled, mighty winners of souls.

Contai, July 13, 1922.



MISS CLARA A. CONVERSE WITH THREE GRADUATES OF MARY COLBY SCHOOL TAKEN IN THE GROUNDS OF THE FAMOUS MISSION INN, RIVERSIDE, CALIFORNIA

A Letter of Good-Will from Miss Converse

Pasadena, California.

MY DEAR DR. GROSE:

For five months I have been a guest in Mrs. Edmonds' beautiful home and have had the privilege of visiting, often with her, many of the churches in southern California. But what I have considered an even greater privilege has been the opportunities I have had to meet and talk with Japanese.

There are in this vicinity many whom I knew personally in Japan, among them several graduates and ex-pupils of our Mary Colby School in Kanagawa. One day a few of these had a picnic with me in the park at Riverside, and when Mrs. Edmonds, who always takes a deep interest in my Japanese friends, saw the photograph we had taken on that occasion, she suggested that I send a copy to you for MISSIONS.

The three Japanese women are graduates of our school in Kanagawa, wives of Christian men, living in comfortable homes in this vicinity. They all attend American churches and are respected and beloved by many American friends. The children are in the American Sunday school and Christian Endeavor. The two boys take high

grades in their day schools, and are especially commended by their teachers for good conduct as well as for scholarship. Their father said, "They are American citizens and we want them trained according to America's highest ideals."

This father, Mr. Sawahata, is the head gardener at the noted Mission Inn in Riverside. Mr. Miller, the proprietor, said to me of him, "He is a fine fellow. I have employed him for years and have the utmost confidence in him." Then he added, "Some ridicule me for being pro-Japanese, but I have had them in my employ for years and have yet to find a dishonest or a lazy one among them. Why should I not be Pro?"

It is a matter of great satisfaction to me to hear the strong words in favor of the Japanese by those who really know them. It is said that they are clean, industrious, trustworthy, efficient, and law-abiding. Those who criticize them cite as faults what, if spoken of an Anglo-Saxon, would be counted as rare virtues. One man who was anti-Japanese ended his remarks by saying, "They will not let us get ahead of them even in being kind and generous."

Sincerely yours, CLARA A. CONVERSE.

A Church Reinvigorated

Over forty years ago the Baptist church of Clear Lake was organized and for a large portion of that time maintained a position of power and influence in the community. Three years ago the church failed to call a successor to the pastor who resigned after a service of eight years. All services were suspended and the parsonage was rented.

On January 4, 1923, Rev. Earle D. Sims, church invigorator of the Home Mission Society, arrived upon the field and began meetings which continued one month. A large proportion of the townspeople attended the services. The 75 Baptists rallied to the support of the missionary-carpenter and the other churches with their pastors heartily cooperated. At the end of the month 12 were baptized and others expressed their desire to unite with the church. Then followed a period of reconstruction. The Sunday school and Ladies Aid Society were reorganized and a chapter of the World Wide Guild was formed.

Rev. Edward L. Jordon, son of Dr. E. S. Jordon, was called to the pastorate just prior to Mr. Sims' departure for Elk Point, South Dakota, leaving a work well established behind him.

The Three Millions Raised for the Union Christian Colleges of the Orient

The Union Christian Colleges

Mrs. Peabody has a most interesting story to tell concerning the successful raising of the \$3,000,000 for the Union Christian Colleges for the women in the Orient. All recognize that she was the indefatigable head and front of the movement, the success of which means more than can be estimated for the future of the women of the Orient not only, but for all foreign mission effort in the Far East, with strong reflex influence upon the women of our own country. The campaign was handicapped in many ways, and came at a time exceedingly unpropitious. It was at the very close of the time limit set by the Laura Spelman Rockefeller Foundation for its \$1,000,000 gift to be available that the announcement of success could be made.

Mrs. Peabody shows how the appeal was carried outside of the missionary boards, which were overloaded with responsibilities, and of the churches, into all sorts of organizations, groups of college women taking special interest. The National Radio was enlisted through the efforts of Mrs. Baker, whose death came just before the victory was made known. No such campaign has been waged, so far as we know. And there was no corps of paid workers. It was a labor of love by American women for their sisters in the Orient. While there were some large gifts, Mrs. Peabody says the best of the campaign is in the thousands of small gifts which made up the larger part of the \$2,000,000. It was the united effort which appealed to so many.

MESSAGES FROM THE COLLEGES

*Yenching College, Peking, China,
February 2, 1923.*

My dear Mrs. Peabody: I simply must write you at once of our joy over the news brought by your cable this morning. "Joy" seems a pale word. Ever since January 1 we have been on the watch for a cable from you. The college girls would ask wistfully, now and then, "Has any word come yet?" For they seemed to have felt that when we cabled the \$1,200 Mex. which they had made by heroic exertions in giving "Much Ado About Nothing" before the end of the year, perhaps it had completed the three million dollars! So we waited and waited, hope ebbing a little lower each day, though it just seemed to me that after all the labor and prayer that had been put into raising that fund, it simply *could not* fail. And all my letters from home friends, from California to Massachusetts, had told of the superhuman effort you and Dr. Scudder and others had been making.

So when this morning the stately old gateman brought in a cable I opened it

quite indifferently; but I was fairly petrified with joy when I read those magic words, "Fund completed—Peabody." It was almost time for the bell which marks the end of the class period, so I flew for our big Yenching flag, sent word to all the teachers to come into the central court in front of the library when the bell rang, and ordered the funny old bell-ringer to ring the bell as he never rang it before! He did! And the girls came pouring out of the laboratories and classrooms, trailing notebooks and pencils, with puzzlement all over their faces as they saw me waving the cable on the library steps, and the blue and gold Yenching banner waving beside me. "Come," I called, "come and hear the news!" And they came, crowding up excitedly. So then I told them. And they did what I have never seen reserved, dignified Chinese students do before—they just jumped up and down, and clapped their hands, and began to sing "Yenching will shine tonight"—though I think there were lumps in their throats, just as there were in mine, for the pretty tune sounded a little husky. And then they said again, "Tell us again how much it is," and then they clapped again, and burst into the real Yenching song, in stately Chinese. If you could have seen the solemn-glad look on their faces as their voices rose and fell in that quaint Chinese music with its words of fervent loyalty to their beloved Yenching; if you could have heard their burning prayers of gratitude in their little prayer-groups that night, I think you would have felt a little comforted for the incredible exertions that you have devoted to this wonderful piece of work.

Miss Eliza Kendrick of Wellesley, who has just reached Peking, and is giving a course to our Freshmen, was one of the teachers to come out to see what it was all about, and regarded us with some bewilderment. She told me afterwards that she wondered whether it was the custom in China for the college girls to get out and wave the college banner and sing between classes. But when she heard the reason, she understood. I'm afraid I gave her a few ecstatic hugs quite on my own, as she somehow seemed to represent all you splendid people at home who have made this possible. O, it's too good to be true! And I am so glad for you that it is true.

I mustn't write more. I fear it all sounds rather incoherent and confused. But I am only trying to say thank you! So deeply gratefully yours,

Alice B. Frame.

*Isabella Thoburn College, Lucknow, India,
The 2nd February, 1923.*

My dear Mrs. Peabody: Just as our "College Day" closed yesterday, I received your wonderful cablegram. I think you have done remarkable work to have

got the whole amount of money. I am sure all our colleges are deeply grateful to you; we are especially so because our buildings were all started and we were doubtful as to whether we could finish them. Now this welcome news makes us feel that we will be able to finish in good style. I can just imagine how dreadfully tired you are these days, but it must have been a very great task to have accomplished what you set out to do. I remember some three years ago when I was at home, the campaign was started. Yours affectionately,

FLORENCE L. NICHOLS.

*The Women's Christian College,
Madras, S. W., 8 February, 1923.*

My dear Mrs. Peabody: It is really very difficult to say anything to you about the splendid fact conveyed by your cablegram. Some of us could not sleep that night for joy, and I thought that you at last were sleeping, perhaps, after the strenuous strain and effort of these twenty-seven months. I was with you, you may perhaps remember, in November, 1920, when you first conceived that great idea and I know what it has meant in fatigue and strain and how marvelously you have carried through this wonderful achievement.

To us, of course, it is just like a wonderful dream, but we keep reminding ourselves that it is true. Thanks that cannot be expressed in words are all we can offer to you and all who worked with you, and to the Christendom of America. I think of so many whom I personally know who have toiled and worked so splendidly for us and it is a great joy to remember their names and faces.

Of course, there is another side to it, and we do deeply feel the responsibility. If so many in America trust us so much we must indeed see to it that the college proves itself worthy of the trust. Thanks more than I can say. Yours lovingly,

ELEANOR McDougall.

*Woman's Christian College,
Tokyo, Japan, February 5, 1923.*

My dear Mrs. Peabody: Your cable "Fund Completed," reached me on Friday and you can imagine what a joy it was to get it. I at once reported the good news to all those whom it most concerns and they join me in congratulating you upon your success and in thanking you for your self-sacrificing labors which have made this success a possibility. I felt like sending such a message by cable but I do not want to spend a cent of this precious money that is not necessary. Once more, congratulations and thank you. Yours very much cheered,

A. K. REISCHAUER.

The success of this movement in behalf of Oriental women will have an inestimable influence upon the future of the world, East and West alike.

Local Church Evangelism

BY DR. H. F. STILWELL, GENERAL SUPT. DEPARTMENT OF EVANGELISM, AMERICAN BAPTIST HOME MISSION SOCIETY

Primarily evangelism is not a matter of great assemblies but of personal effort. The local church under the leadership of an impassioned pastor is the natural training school for soul-winning efficiency. In the church personal care and attention are possible; intimacies are there which are an inspiration; relationships which grow out of life's deepest affections; personal obligation is natural. Any enterprise in which these elements are lost or minimized is abnormal. If they have been diminished they must be restored.

In Cleveland an effort has just been concluded, demonstrating in a very gratifying way the evangelistic efficiency of the local church. Early last summer the pastors of the twenty churches met with me and agreed upon a plan of simultaneous effort to be made six months in the future. To insure adequate preparation each church was asked to appoint one layman. These twenty men constituted a general committee which organized with four subcommittees on survey, finance, religious work and publicity. Similar committees were appointed in each church, varying in size according to the membership of the church.

The survey committees were set to work in September to ascertain the number and names of the unchurched people who constituted the natural spiritual obligation of the church. These lists in each church became the object of intense prayer and consideration of the pastor and a selected group of personal workers for such visitation and interview as seemed most effective.

The finance committee estimated a budget for the work at \$2,000 to cover costs of printing, publicity methods and some of the compensation to visiting helpers. The proportion of the budget assigned to each church was readily agreed upon by the general committee and was practically all paid into the general treasury before the meetings began. It was a part of the plan that each church should select the helper who should come to assist in the work; that the church should defray his traveling expenses and be responsible for his entertainment; that each visitor should receive \$100 as an honorarium. Some of the larger churches agreed to assume this apart from the budget. The smaller churches were assisted from the general fund.

For several weeks preceding the meetings the Religious Work Committee arranged for cottage prayer-meetings over the entire city, more than sixty being held at the same time. These were a mighty help in creating interest. During the week immediately before the actual campaign, intensive meetings of distinctive groups were held: one for the officers of all the churches, another of the Sunday school

workers, and another of the members of the committees appointed for the preparatory work of the campaign. No committees did more constructive work than the publicity group. For several weeks some new announcement was sent to homes and churches. An intense interest and expectancy was created. A great concerted spirit of prayer was awakened.

At the time agreed upon, February 27 to March 11 inclusive, the meetings began and continued. Twice during the period the pastors and helpers came together for an hour of prayer—a retreat indeed. Every day a report of the meetings was telephoned to the office of the Executive Secretary of the city. The daily average attendance at the meetings totaled approximately 4,000. The number of decisions on the part of the unconverted passed the 1,000 mark, and in some of the churches the interest warranted a continuance of the work.

The elements that cannot be tabulated are among the greatest values. There never was such prolonged and intense interest on the part of the Baptists of Cleveland in the work of soul winning. Never before were such groups of laymen actively engaged. A new sense of fraternity and solidarity was realized. In every church a distinctive advance was registered and in some of the churches the interest was unprecedented. The whole denominational life of the city is on a higher level and at the same time every increment of advance accrues to the advantage of the pastor and the local church.

Abby Gunn Baker

A TRIBUTE BY MRS. HANNAH KNAPP WILBUR, READ BEFORE THE WOMAN'S MISSIONARY SOCIETY OF CALVARY CHURCH, WASHINGTON

A Goodly Heritage. It is a great thing to come into the world well born, to have a goodly heritage; it entails a great responsibility. Such a heritage Mrs. Baker had; such a responsibility she felt.

Born of generations of godly people, Mrs. Baker's father and mother early felt the call to missionary service. Her father, while attending Hamilton College—now Colgate University—came under the magnetic influence of the great Adoniram Judson, and decided to go to Burma. He was accepted by our Board only to find that Mrs. Gunn had an unsuspected weakness of the lungs that would prevent her from going to a climate like Burma's. Undaunted by this trial the young couple offered their services for Home Mission work, and set forth upon their truly pioneer work in the then frontier state of Iowa. Their work was crowned with success: Dr. Gunn was pastor of the church at Keokuk, which he founded; president of Pella College, at Pella; pastor of other churches that he founded; missionary under the Home Mission Board for the entire state of Kansas and a part of Missouri. He was faithful, gifted, energetic, not to be discouraged, fervent in prayer, hoping all things in his beloved work. His wife

seconded his efforts in all his undertakings; she became one of the charter members of the Woman's Foreign Missionary Society of the West.

We may see the influence in Mrs. Baker's character of these devoted, faithful, Christian parents whose whole lives were given to God's service. She was joyfully faithful to her heritage: the keynote of her life was unselfish devotion to her Master and His Kingdom.

A Useful Life. Of Mrs. Baker's activities in the field of literature, as a lecturer, as the collector of the famous White House China, of her war work in hospitals and camps, others have written; we, her sisters in the church, wish rather to dwell upon her spiritual activities.

She will long be remembered for her loving work among the Chinese of our city. Many Chinese women have lost in her a sympathetic friend, her Chinese "boys" an inspiring influence. This work was very close to her heart and she labored early and late in the interests of the Chinese Sunday school.

How she loved the Burrall Class! With enthusiasm she noted its growth and development. She gave herself as unstintingly to this work as to all the rest.

All forms of missionary endeavor appealed to Mrs. Baker—whether it was the World Wide Guild, just beginning its existence, or the great movement for Union Christian Colleges for girls in the Orient—all claimed her time, her love and her prayers.

Nor did she forget the individual in her ministries to the larger groups. Here and there we get little stories of her quiet ministries far from the crowd, of sweet counsel, of caring for the Lord's little ones, of looking for someone who might otherwise be neglected. Now comes a mother who says through her tears, "The last prayer my child heard before she went to Heaven was a prayer Mrs. Baker offered by her bedside." Another tells of her planning for her vacation, that she might have rest and refreshment during the summer, while Mrs. Baker herself was here in the heat and weariness of the summer days. These are but suggestions of the thoughtfulness for others that filled her days.

The impulsiveness of her nature made her give herself unstintingly to the service of God and her fellowmen. Her life was given early to Christ, and she lived to the end in consecration and faith.

A Happy Ending. And when it was time for her to go Home, she was given a vision that shone through the dark, lighting the way for her, and leaving for us cheer and hope even in the midst of our grief.

We admired her and loved her—and she is gone; but we are all still in Our Father's House. We grieve with her dear ones in this sorrow—they have our sympathy, our love and the comforts of the Faith!

"Silence here—for love is silent, gazing on the lessening sail;
Silence here—but, far beyond us, many voices crying, Hail."

White Cross Service and Who's Who in the Service

BY HARRIET ETHEL CLARK AND INA E. BURTON

WHITE CROSS Service is a *love gift* to the missionaries and fields. It is an *over and above love gift*, as funds intended for missionary work cannot be used for the purchase of material nor the shipment of packages to the fields. White Cross service cannot be considered a substitute for the gift of money to the Continuation Campaign nor to any other part of our missionary finances. It is absolutely necessary to pay salaries and appropriations to mission fields if our missionaries, teachers, physicians, nurses, etc., are to be kept on the fields. White Cross service makes no provision for these needs.

There are two divisions in White Cross service, Overseas and Overland. The Overseas Division cares for the needs of missionaries and fields under the direction of the Woman's American Baptist Foreign Mission Society; the Overland Division cares for the needs of the missionaries and fields under the direction of the Woman's American Baptist Home Mission Society. In the lists given below District and State directors are working for both divisions except where the divisions are definitely named.

In order to avoid misunderstanding concerning articles properly included in White Cross service the two Woman's Societies have taken the following action:

"That it be understood that White Cross work shall include necessary needs of missionaries, both home and foreign, except articles which are considered as equipment by the two national societies:

"Included in equipment we understand are articles such as pianos, stoves, kindergarten tables and chairs, school desks, playground apparatus, hospital instruments, victrolas, stereopticons and other large articles."

OVERSEAS DIVISION

Last summer there was made a redistribution of the hospitals, dispensaries and schools among the Districts for Overseas White Cross work, hoping that the expense of shipping might be reduced by having the West and Middle West send to China, Japan and the Philippines, and the East send to India, Africa and Europe. Instead of having the requisition sheets sent to the missionaries from Headquarters, they are now sent by the District White Cross Director, so that she may know the latest and most urgent needs of each Foreign Mission Station. It is hoped that this plan will bring the missionaries into closer touch with the District women who are shouldering the responsibility of caring for White Cross needs. Please write to your White Cross Director for instructions as to what and where to send, before starting to do this White Cross work, as the Directors know just what the missionaries most need in their

work. Great care should be taken that missionaries are reimbursed for duty or transit charges which they may pay upon receipt of the parcel, as White Cross parcels should not be of expense to missionaries.

OVERLAND DIVISION

In all of the ten districts there are missionaries of the Woman's American Baptist Home Mission Society. In order to save expense and to give the constituency the opportunity of getting personally acquainted with nearby home missionaries, it is desired that each district care for the needs of these workers within its own territory. However, there are at least 158 missionaries who work outside of the boundary of the ten districts. If a district can provide supplies for a larger number of missionaries than those working within its own boundaries, the District White Cross Director should write to the Organization Department of the Woman's American Baptist Home Mission Society, and have assigned to it by that department missionaries from Alaska, the Latin American lands, or to the Negroes in the South. By conforming to this plan no missionaries will be neglected and none will receive more than they need. Local Women's Missionary Societies will secure quotas of work from their Associational or State White Cross Directors.

When packages are sent to Mexico, Central America or Cuba, it is necessary that the sender pay not only the transportation charges, but reimburse the missionary for duty charges. It is also necessary to get a Customs Declaration Card from the Post Office and enter on it a complete list of all articles included in the package. In stating valuation make the amount as low as consistent with honesty.

Valuation of White Cross articles does not count on the church allotment.

WHO'S WHO IN THE SERVICE

The following list of White Cross Directors might be of assistance to women who are interested in White Cross work:

DISTRICT

Atlantic—Mrs. J. Franklin Miller, 5812 Whitby Ave., Philadelphia, Pa.
Central—Mrs. Chas. H. Parkes, 1910 Lincoln Ave., Chicago, Ill.
Columbia—Mrs. Frank G. Bean, 570 Rodney Ave., Portland, Ore.
East Central (Overland)—Mrs. T. J. Parsons, 5737 Oak Ave., Indianapolis, Ind.
East Central (Overseas Division)—Mrs. Susan C. Mendenhall, 434 Grafton Ave., Dayton, O.
New England (Overland Division)—Mrs. A. E. Reynolds, 30 Evergreen Ave., Winter Hill, Somerville, Mass.
New England (Overseas Division)—Miss Marion Haskell, 888 Beacon St., Newton Centre, Mass.
Mrs. John L. Dearing, 11 Fresh Pond Lane, Cambridge, Mass.
New York (Overland Division)—Mrs. A. W. Pell, 695 Putnam Ave., Brooklyn
New York (Overseas Division)—Mrs. H. F. LaFlamme, 105 W. 176th St., New York City

Northwestern—Mrs. Robert Earl, 1645 Summit Ave., St. Paul, Minn.
Rocky Mountain—Mrs. Robert B. Garrett, 3832 Clay St., Denver, Col.
South Pacific—Mrs. C. E. Tingley, 1968 Marin Ave., Berkeley, Cal.
West Central—Mrs. J. B. Long, 31 South Main St., Council Bluffs, Ia.

STATE

Arizona—Mrs. M. L. Butler, Bisbee
California (N.)—Mrs. W. S. Kilpatrick, Tracy
California (S.)—Mrs. E. L. B. Godfrey, 5 Foothill Apartments, La Brea St., Hollywood
Colorado—Mrs. James Wimmer, 2007 Elizabeth St., Pueblo
Connecticut (Overland Division)—Mrs. C. L. Cole, 29 Orchard St., Hartford
Connecticut (Overseas Division)—Mrs. Ernest F. Clarke, 658 Third Ave., West Haven
Delaware—Mrs. Joseph H. Warfield, 806 Franklin St., Wilmington
District of Columbia—Mrs. Frank S. Browne, 1501 Farragut St., N. W. Washington
Idaho—Mrs. Joe Myers, 2315 State St., Boise
Illinois—Mrs. A. E. Northrup, 310 Center St., Wheaton
Indiana—Mrs. Henry Goens, 1115 Windsor St., Indianapolis
Iowa—Mrs. W. O. Hatten, 360 Sherman Ave., Council Bluffs
Kansas—Mrs. John McKee, Clay Center
Maine (E.)—Mrs. M. P. Hinkley, Blue Hill
Maine (W.) (Overland Division)—Miss Bertha L. Hackett, R. F. D. 4, Brunswick
Maine (W.) (Overseas Division)—Mrs. M. P. Hinkley, Blue Hill
Massachusetts (E.) (Overland Division)—Mrs. A. F. Pinkham, 119 Robbins Road, Watertown
Massachusetts (W.) (Overland Division)—Mrs. A. R. Diltz, 5 Northampton St., Amherst
Massachusetts (E. and W.) (Overseas Division)—Miss Marian Haskell, 888 Beacon St., Newton Centre
Mrs. John L. Dearing, 11 Fresh Pond Lane, Cambridge
Michigan—Miss Marie L. Heaton, 50 Charlotte Ave., Detroit
Minnesota—Mrs. Fred Squyer, 3406 Third Ave., Minneapolis
Missouri—Mrs. Victor L. Crouch, 930 Hamilton Ave., St. Louis
Montana—Mrs. Stella Upham, Polson
Nebraska—Mrs. A. C. Hill, Grand Island
Nevada—Mrs. Roy Schooley, 116 Elm St., Reno
New Hampshire (Overland Division)—Mrs. I. E. Lull, 22 Fayette St., Concord
New Hampshire (Overseas Division)—Miss Isabella Atwood, 44 Court St., Exeter
New Jersey—Mrs. Wilfred W. Fry, 612 Cooper St., Camden
New York (E. and W.) (Overland Division)—Mrs. A. W. Pell, 695 Putnam Ave., Brooklyn
New York (E. and W.) (Overseas Division)—Mrs. H. F. LaFlamme, 105 W. 176th St., N. Y. City
North Dakota—Mrs. W. H. Fick, 614 N. 64th St., Grand Forks
Ohio—Mrs. C. B. Richardson, 2916 Minot Ave., Oakley, Cincinnati
Oregon—Mrs. W. E. Scotton, 763 E. 27th N., Portland
Pennsylvania (E.)—Miss Mary Norris, 741 W. 40th St., Philadelphia
Pennsylvania (W.)—Mrs. George S. Daugherty, 6114 Gallery St., Pittsburgh
Rhode Island—Mrs. C. E. Burr, 54 Lauriston St., Providence
South Dakota—Mrs. R. W. Koneger, Brookings
Utah—Mrs. Leonora Skaggs, 785 23th St., Ogden
Vermont (Overland Division)—Mrs. Carmen Walker, Ludlow
Vermont (Overseas Division)—Mrs. E. W. Bradford, Bennington
Washington (E.)—Mrs. J. C. Barline, 1614 Boone Ave., Spokane
Washington (W.)—Mrs. Frank Young, 4411 Woodlawn Ave., Seattle
West Virginia—Mrs. W. F. Johnson, 1033 Quincey St., Parkersburg
Wisconsin—Mrs. F. N. Nichols, 481 51st St., Milwaukee
Wyoming—Mrs. William Call, Dwyer

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"I HAVE been trying to get all the churches in this field during this touring season and have seen many of them," writes Mr. P. R. Hackett, director of Sunday school and young peoples' work in Burma. "Last Sunday we had a great time back in the jungle and had 11 baptisms. From all over the field there are reports of baptisms."



FROM THE WORLD FIELDS



BAPTISTS OF SWEDEN are observing the 75th anniversary of their work with a great celebration at Stockholm on Thursday, July 19th. The First Baptist Church was founded in Sweden 75 years ago. Today there are more than 700 churches with a membership of more than 60,000. Swedish Baptists hope that all Americans attending the meeting of the Baptist World Alliance will arrive in Stockholm in time to participate in this joyful occasion.

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REV. F. C. WILCOX, principal of the Baptist Academy in Ningpo, East China, reports that all members of the senior class are Christians. Early in December he baptized 21 students and others will follow soon.

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KATHERINE HOUSE at Indiana Harbor, is rapidly attaining the position of a true Community Center. Recently one of the missionaries discovered that when the foreign families wish to explain exactly where they live they always say, "so many blocks from Katherine House." Gradually this busy factory town is coming to revolve around a Christian pivot.

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THE PUBLICATION SOCIETY has issued a booklet entitled, "A Golden Century." It is profusely illustrated and descriptive of the Society's work. This is the first publication in preparation for the celebration of 1924, when the Society observes its centennial anniversary.

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AS INDICATING how false reports travel all around the world, Miss Mabelle R. Culley of Swatow, South China, writes, "By Chinese newspapers we are getting word of the removal of all our Baptist offices to Chicago. When is this to take place and does this include all of our Woman's Board workers also?" Fortunately the Woman's Board reassured Miss Culley that no such removal is contemplated.

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GRATIFYING RESULTS still attend the evangelistic meetings in Cuba under the direction of Rev. and Mrs. Fred J. Peters. At Santiago 130 professed conversion. Mr. Peters is now in Camaguey. During the past four months 900 have accepted Christ in this evangelistic campaign.

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THE CHURCHES in Burma, like those in America, observe New Year watch-night services. Nearly 400 gathered at such a service at 10.45 P. M., December 31st at the Immanuel Baptist Church at Ran-

goon. The pastor preached on the text: "Be sure your sin will find you out," showing that there is no escape from our sins in this world or the next except through Jesus Christ.

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THE MORNING STAR Chinese Mission, located in the heart of Chinatown, is one of the oldest missions for Chinese in New York City. It is now serving nearly 100 young men every night in educational classes which conclude with a Bible class. The mission has for some 30 years has been in rented quarters, the best available yet poor enough. The New World Movement Program calls for a Christian center for Chinese. Unfortunately present receipts do not make this possible.

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ACCORDING TO Miss Lydia Huber, of the Woman's Home Mission Society, the Santurce Church in Porto Rico, has had a year of unusual progress. The Sunday school has more than doubled in attendance and enrolment. Building and equipment alike have been completely outgrown in the brief space of a year. One Primary class sits on boxes and tables since the many centipedes (Miss Huber caught six in an hour!), prevent their being placed on the floor. One very stormy Sunday, when the rain fell in torrents and the streets were rivers of water, 105 children arrived in time for the services, many of them drenched, for they cannot afford the luxury of umbrellas.

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PROGRESS AMONG Mexicans in the Southwest during the past year is well indicated in a comparison with results of the previous year. Rev. E. R. Brown, general superintendent reports that last year 421 were baptized, as compared with 390 the previous year, while \$6,361 was raised as against \$3,737 a year ago.

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THE NEW Baptist Theological Seminary at Riga, Rev. J. A. Frey, president, has issued a catalog entitled "The First Year of the Lettish Baptist Seminary." It gives a comprehensive review of the establishment of the Seminary, its work, information about students, members of the faculty, and the curriculum and is profusely illustrated, the portraits including Dr. J. H. Rushbrooke, Rev. C. A. Brooks, Col. E. H. Haskell, Dr. W. S. Abernethy and Mr. W. T. Sheppard, the last two having visited the Seminary in the summer of 1922. There are also photographs of the Board of Trustees and the Executive Committee, while the frontispiece is a

photograph of the building in which the Seminary makes its home.

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DURING THE student boycott at Rangoon, the attendance of Judson College declined from 138 to 89. A year later this loss had been recovered, while last year the attendance rose to 195, a 41% increase. All of the graduates of last year are Christians, of whom 6 are teaching, 3 are studying law, 3 are taking a post-graduate course, and 5 are in mission schools.

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CITY MISSION Societies are making gratifying progress in meeting the spiritual need of the Negroes in our great cities. The Chicago Society has had a large part in equipping probably the largest Negro Baptist church in the world. In Detroit a Negro auxiliary has been constituted for meeting problems relating to the Negro Baptist Churches. In Pittsburgh, the Morgan House is a model Christian Center for Negro work, recognized by other denominations and by social workers generally as meeting a large need and establishing a standard.

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"An hour of Bible study" says Mr. H. O. Wyatt, who is on the staff of the Gale Memorial Bible Training School at Jorhat, Assam, "is a part of the daily routine of every Christian boy in every department of the Mission School."

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Reports from Shoahsing, East China, tell us that the medical work at this point, being carried on in part by Dr. C. H. Barlow and Dr. F. W. Goddard, is flourishing. They also state that through the assistance of the China Medical Board large additions are being made to the equipment.

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Our Baptist work in Montana is making steady progress, but we doubt if any part of the work is more progressive than that which Superintendent Petzoldt carries on quietly and persistently at Lodge Grass. Certainly we have no other Indian mission work that surpasses it.

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When we come to write up the story of Coleman Academy at Gibsland, Louisiana, as we hope to do some day, it will appear that the principal has demonstrated the ability of the trained Negro educator to do constructive and thorough work in the Christian spirit that makes a school a blessing to all the community.

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Report of the development of our work at Cayey, Porto Rico, reminds us of the

fine work which has been done at Ponce, where we have taken our place among the advancing forces of righteousness in the beautiful island which the natives call the Isle of Eden.

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Most encouraging reports are given by Miss Cora M. Beath of the progress in the work among the young people in the Italian Church in New York City. The church has supplied club-rooms for the younger boys, where they are given training in Christian service. "In the Christian Endeavor," says Miss Beath, "a great desire for education has developed and more than 15 are attending school; three young men in college, and the rest in Night School or High School."

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It requires a long time for people to get accustomed to new names. For example, the station in South China where Dr. C. E. Bousfield is working is now known as Sun-wuhsien, whereas it formerly had been known as Changning.

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AN ENTRY upon the service sheet of Rev. D. A. Wilson, general missionary in Nicaragua, reveals his strenuous living for his Master right up to the close of his long and useful career. "My travel expense was heavy this month (January), on account of a long horseback trip into the province of Chontales where I went to organize a church." Mr. Wilson died February 24, 1923.

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AT THE NEGRO Christian Center in Cleveland, O., 38 boys between the ages of 7 and 12 are banded together in a social club known as "The Royal Ambassadors." Its most interesting feature is the self-government scheme on which it operates. There is a court with its judge, clerk of the court, prosecutor, policeman and detective, all positions being filled by the boys. They bring before the court all misdemeanors committed by their number in the community. All sessions are opened with prayer, and choice Bible verses are memorized also. These young Negro lads are growing up with a firmly grounded sense of right and wrong.

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SHERWOOD EDDY, after his visit to Shanghai, wrote to the Foreign Mission Society in high praise of the work of Dr. H. W. Decker. He said: "Dr. H. W. Decker, your medical representative is treating some 10,000 patients a year in his little industrial hospital situated in the midst of the great cotton mill district. I earnestly hope that no shortage of funds will imperil the work of this, the only industrial hospital that I have found in the whole of China. It is a noble work and if continued for a few years will help to raise industrial standards in the midst of one of the most terrible centers of human misery that I have ever seen."

DR. R. C. THOMAS, of the Philippine Islands, reports that substantial progress has taken place since his return to the Mission last fall. Previous to his furlough the enrolment in the Iloilo High School had ranged from 1,200 to 1,300, while this year it is 1,500, and many have been turned away because of insufficient accommodations.

500,000 Marks for an Overcoat

The pastor of one of the largest Baptist churches in Poland, in a recent letter to the Foreign Mission Society, called attention to the serious economic conditions which are still prevalent in that country. The district in which he lives is one of the great industrial regions of Poland, yet factories are working only on part time, and the laborers, although receiving high wages, are not earning enough to provide for their families, owing to the fearful depreciation in the purchasing power of Polish currency. The cost of living rises daily, and clothing is prohibitively expensive. This pastor wrote that it now costs 500,000 Marks to buy an overcoat, while 100,000 Marks are required to purchase a pair of shoes. The church is paying him at the present time a salary of 600,000 Marks per month. Multiplying this by twelve means a total income of 7,200,000 Marks per year. He has eight in his family. Thus with a millionaire income, but with its insignificant purchasing power, the reader can figure for himself the economic problem which this pastor, as well as numerous others, faces during these days of economic readjustment.

THE MISSION PRESS at Rangoon, Burma, has recently issued three attractive volumes of stories entitled, "Famous Stories Retold," by James Baldwin. These have been translated into Sgaw Karen by Miss Celcelia Johnson. These stories, which have delighted the children of Europe and America, are now placed at the disposal of children in Burma.

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MUTUAL COOPERATION between the public schools of Hammond, Indiana and Brooks House of Christian Service, is proving of real advantage. The school children are frequently sent to the clinic at Brooks House, and the school visitor often sends the nurse to call where there is sickness or special need. Vocational work has lately been taken over from the public schools, and the House has acquired along with this change a quantity of excellent domestic science equipment.

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MISS HELEN L. BAILEY of Madras, South India, finds herself extremely busy in missionary service since her arrival last fall. She writes: "I am at the Christian

college here in Madras. My business is to lecture six hours a week in Physics; take charge of eight hours of Physics laboratory; lecture for two hours of Bible on James and Hebrews; act as advisory member of the Star Club; and give a course in Teacher Training to a group of Telugu girls who teach in one of our city Sunday schools. When you know that Physics is not precisely my subject, you can imagine that I am very busy preparing for the lectures, and scouring around the laboratory for the things I need."

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IN A recent public address, U. Ottama, a Buddhist monk of Burma said, "As a Buddhist monk, I feel most painfully the fact that while out of the total population of Burma only one in fifty is a Christian the Christians have a much larger per cent of children in schools than Buddhists."

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THE GAROS in Assam have had a hard time during the last year. In many parts of the hills there have been severe droughts, famine and plagues, and in some places many have died from starvation. Added to all this was the people's fear of man-eating tigers which took an unusual toll of human lives. Missionaries and church members contributed to relieve the suffering. Rice was bought and distributed to the people in the most needy places.

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ADONIRAM JUDSON baptized the first Moulmein convert in 1828 and extended his work among the Karens who proved to be more susceptible to the gospel. The one sole survivor of the converts baptized by Dr. Judson now lives in Moulmein at the age of ninety years. In the Burman chapel may be seen the pulpit used by Dr. Judson and near by the old well from which he drew water to fill his open air baptistry.

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BECAUSE OF the cut in appropriations a special effort was made to educate the church in Toungoo, Burma, along the line of systematic giving and self-support. Gradually the feeling that self-support was impossible was overcome and the pastor's salary which had previously been paid by the Mission was oversubscribed by the people. There has been a gradual growth in the Sunday congregations.

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A REPORT from the great steel center at Jamshedpur announces that 8 converts had been baptized, of whom one was an assistant foreman in one of the steel plants and the other the son of pastor Amrite Babu. Every Sunday morning this pastor travels five miles to a branch plant where a church service is conducted at 8 o'clock with an average attendance of 24, of whom 4 are Christians.

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In response to an announcement at the Kodiak Baptist Orphanage, Wood Island, Alaska, that the girls would have an op-

portunity to give to missions, there was an immediate pledge of \$50. This is a gratifying result of the training of Miss Marchie Hines, who has instilled this spirit of giving into the 25 girls in her charge at the Orphanage.

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GRATIFYING CHANGES are reported by Rev. A. F. Ufford, on a recent visit to Ungkung, South China. "The mission conducts a dispensary at Ungkung. A few hundred dollars were put into a building, the Chinese of the city gave more and some cheap unsightly wards were erected. Since the foreign physician left about four years ago, the work has been entirely in charge of a Chinese physician. I was hardly prepared for the sight that met my eyes when I visited the place recently. The ramshackle wards had been torn down and in their places stood two new wards—the larger one two stories high, the other, one story high, well built and ventilated. This was all done during my absence and at no expense to the Society. The doctor had raised the necessary money among patients and friends."

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MISSIONARY M. L. Streeter, of Burma, writes that owing to the financial crisis at home and the reduction in appropriations, the number of teachers in the girls' school at Tavoy, has been reduced from 7 to 5 and one preacher has also been released. He adds significantly, "The pinch is very real here."

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REV. EDWIN R. BROWN, general missionary among Mexicans, writes from Los Angeles that the Mexican colonies in that city are building up so fast that the workers are not able to keep track of them. He states that there are three fields now unprovided for where Baptists should have chapels and pastors within the limits of Greater Los Angeles.

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CASTE WOMEN in India have until very recently been permitted to suffer and die rather than be treated by men physicians. Christianity is beginning to break down this prejudice, and although the Gosha or "curtained" women are still carried to the hospitals in curtained conveyances, they do not always insist upon treatment by women physicians.

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THE BAPTIST Karen school in Moulmein, under the supervision of Rev. C. L. Klein, has experienced a 33 per cent growth during the past year. The vernacular schools in the jungle now number between 70 and 75. Baptisms, church membership and contributions have also increased. Since April 1, 1922, the Karens have had no funds from the Mission, yet they have put more workers in the field and increased the salaries of all workers.

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THE SCARCITY of Christian teachers and preachers is clearly revealed in a report

from missionary T. V. Witter of Podili, South India, who writes that more than half of the 92 Christian villages on his field are without a resident teacher or preacher. With the Bible practically a closed book because they cannot read it, the wonder is not that spiritual growth in such places is slow but rather that the Christians do not return to heathenism.

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A fine program is being carried on in the English Day School for Girls at Osaka-Japan, under the direction of Miss Lavinia Mead, who is assisted by Miss Charma Moore.

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A LARGE variety of cases is always to be found at the Baptist Mission Hospital at Shaohsing. Hookworm patients seem to come largely from the poorer farming class. Numerous patients suffering from gun and knife wounds are constantly being brought for treatment. Soldiers, sometimes northern and sometimes southern, depending on the fortunes of war, are frequently at the hospital. Both are welcome and help is given without discrimination. "If thine enemy hunger, feed him," is changed only a bit to read, "If thine enemy suffer, heal him."

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FROM ALL the fields of the Woman's Home Mission Society reports come of overflowing school rooms and churches. Miss Louise B. Carter, principal of the girls' school in Santa Ana, El Salvador, Central America, adds recently to the list of triumphs. "Already our entrance list is full and running over—a month before vacations ends. Two lovely girls are seeking admission to the Boarding Department but are unable to pay the necessary \$80 in gold for the year's tuition. Here is a wonderful opportunity at the Baptist College in Santa Ana."

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THE SCHOOLS and church at Suifu, West China, sent \$226 Mexican to help the people at Swatow who suffered by the typhoon.

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WE HAVE little idea in America what real poverty is. "We have been having rather unusual rains here in Vinukonda, South India," writes Miss Helen Bailey, "and many houses have fallen in, since they are made of mud and thatch. This has caused great suffering because the people feel the cold so terribly. We found one poor old man lying sick on the ground, with nothing over him but a gunny sack, and his house in ruins about him."

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PLANS FOR the Central Philippine College in the Philippines, formerly the Jaro Industrial School, are moving steadily forward. This year the missionaries want to erect two new buildings and every cent of the money needed is to be raised in the Philippines. During a week's vacation all the men members of the faculty went out

to solicit. The students have already built large sections of roads, laid out a new quadrangle, planted trees and enthusiastically supported the whole program of advance.

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It is difficult for us at home fully to comprehend the illiteracy in sections of India. On the Podili field of the Foreign Mission Society where there is a Christian community of between 4,000 and 5,000, there are many villages where the number of Christian adults who can read and write may be counted on the fingers of one or both hands. Such illiteracy not only puts the Christians at the mercy of unscrupulous village officials and merchants, but also militates against their growth in Christian character.

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A CHRISTIAN teacher in a Government Girls' High School in Himeji, Japan, asked Miss Amy Acock to come to her home once a week to teach Bible to a class of girls. The attitude of these earnest girls is expressed by one of them: "I am a different person now, and I want to do all I can to bring this joy into other lives."

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THE JAPANESE Sunday school of E. San Pedro, Cal., recently sent a check to the Woman's Foreign Mission Society with the explanation: "This is a special gift from our Japanese Mission, our Christmas contribution, which we wish to give toward the restoration of the Mission buildings at Swatow, China. This is all from the Sunday school, pupils and teachers. We pray that God's blessing may go with the gift as our love and sympathy go out to those in need."

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KINDERGARTENS are often the first step toward attendance at Sunday school. Miss Selma Lagergren writes from the Philippines: "Many of the parents seem willing enough to send their children to kindergarten, but they do not want them to go to Sunday school. We are not discouraged, however, for we know that the children learn more about Jesus during the five school days than they possibly could in one hour a week in Sunday school. And we have noticed that as soon as the children are allowed to do as they please on Sunday they come skipping along to Sunday school."

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IN THE Baracoa District, Cuba, the Cuban Home Mission Society has been operating since 1920 with limited help from the American Baptist Home Mission Society. Almost one-third of Cuban pastors are supported by Cubans. In 1920 there were three workers, thirteen churches and a membership of 225. Today there are six workers, twenty-one churches and a membership of 562. The work in the Baracoa District is almost entirely in the country.



With the New Books

Those who have read *The Reality of Jesus* will welcome another volume by the same author. "If I Miss the Sunrise" is its title, and it is marked by the same spiritual insight and gift of interpretation that made the former book at once take rank with the best religious books of the time. The congregation which hears Rev. J. H. Chambers Macaulay preach is highly favored. He moves in the realm of spiritual realities, and drives directly at the heart of things. Suggestive reading for ministers. (George H. Doran Co.; \$2 net.)

The Faith That Overcomes the World is a series of studies in spiritual psychology, by Van Rensselaer Gibson, lecturer and director of the Episcopal Progressive Thought Movement. He presents his view of the way to the higher knowledge, healing and mastery of life, with exercises for practical application. The chapters deal with overcoming fear, ignorance, failure, sin, sickness, and death. He believes we are on the point of a great spiritual awakening, when mankind will realize that sickness is unnecessary, and will rise to the newness of life which Jesus Christ intends all to have. Those who wish to learn of the new doctrine of healing introduced into the Episcopal Church by some of its devoted ministers will find it clearly described here. Perhaps the core of its philosophy lies in what the author says are the two fundamental laws: first, all functions of the body are under control of the subconscious mind; and secondly, the subconscious mind is under the control of suggestion." That is where we part company with the new cult, which seems to be a mild imitation of Christian Science in theory. (The Macmillan Co.; \$1.)

Between the Lines in Asia Minor, by Mary Caroline Holmes, is a plain story of the events that marked the siege of Urfa, in Asia Minor, during the winter and spring of 1920, and of the humanitarian work that followed under the American leadership. Miss Holmes got the Croix de Guerre with palms from France in recognition of her splendid service. One can indeed read her own character and ability "between the lines," though she is chary of self-boasting. The book gives the information people wish to have from a trustworthy source. What she has to say of the Moslem renaissance is significant. She pleads for a commission composed of the best men America or Britain can produce, empowered with such constructive suggestions for the betterment of Turkey for Moslem and Christian alike, that the new government

cannot but accept the help so proffered. We believe she is right in thinking that the Near East needs a friend, and that the Americans and British must furnish him; but how is America to help, with our present policy of aloofness? A thoroughly interesting volume this by one of the heroic missionary women. (Fleming H. Revell Co.; \$1.50 net.)

Midst Volcanic Fires, an account of missionary tours in the New Hebrides, by Maurice Frater, is said by one reader to be one of the most thrilling books she has ever read. It is a remarkable narrative of tours among the volcanic islands by a missionary of the John G. Paton Mission Fund. Accompanied by Mr. Weir, a fellow missionary, the author went from village to village right round three islands, visiting 150 villages and coming into personal touch with over 10,000 natives in the three months given to this work. The visits to the volcanic craters were thrilling indeed, but the results of gospel preaching and teaching were most moving to the missionaries. One of the amusing incidents, with a possible moral, was the receipt for two parcels from the good friends in the homeland. One of them was a package of spectacles—blue, green, yellow, and plain—the other a fairly large parcel of well-starched linen collars for boys. To fit glasses on those who did not need them and see the fright at seeing the world new-colored was only equaled by the device of the old matron who somehow fitted the collars on the necks of a squad of boys and sent to church in that array—they being otherwise unmolested by clothing. The writer knows how to find the vital things in the missionary undertaking, and the book will make a capital addition to the missionary library, and the home where boys are who have an idea that a missionary's life is tame. (The Pilgrim Press, Boston.)

The Shepherd Prince, by Abraham Mapu, translated from the Hebrew by Benjamin A. M. Schapiro, comes out in a new edition de luxe, also in the cheaper form. The story is a historical romance of the days of Isaiah, and gives one an excellent idea of the life of that long-ago period. It gives insight also into the fluency and poetical rhapsodies of the children of Israel. A love letter of over 2,000 words, filled with fervent rhetoric, is no ordinary performance. The translator has done his part of the work in fitting manner, with full knowledge of the Jewish background. He is also the publisher, at 83 Bible House, New York. The price of the edition de luxe is \$5.

The Triumph of the Gospel in the New Hebrides, the life story of Lomai of Lanakel, by Frank L. Paton, a son of the great missionary who began the transformation of those islands, is now brought out in a new and popular edition. It is a story that never can grow old. Dr. James Paton says in his introduction: "Nowhere else within recent times have I been able to discover nor do I believe there can be found, a more direct and irresistible demonstration of the supernatural origin of the Word of God, and the miraculous effects of the Gospel of Jesus Christ." It is certainly a strengthener of faith. (George H. Doran Co.; \$1.50 net.)

The Evolution of the Country Community, second edition, revised and enlarged, by Prof. Warren H. Wilson, D.D., is a standard on the relation of the church to the rural community. After a most interesting study of the historical backgrounds of rural America, the author gives an analysis of present social conditions, and practical suggestions on Getting a Living, Cooperation, Common Schools, Recreation and Morality, and Common Worship. He is thoroughly fitted by study and experience to deal with this profoundly vital subject. He lays a heavy responsibility upon the pastor of the rural church, but this is exactly what is needed if the right kind of young men, just entering the ministry, are to be secured for these fields. That splendid opportunities for heroic men are offered he makes plain. There is no better source-book for the facts which ought to be known to all our people, for the country is still the hope of the nation and the country church the hope of the rural community. (Pilgrim Press, Boston; \$2.25.)

Widely and Well Read

In a letter from Miss Alice W. S. Brimson, executive secretary of the Christian Americanization Department of the Woman's Home Mission Society, after acknowledging a gift brought by reading an article in *MISSIONS*, she says:

"This is just one more proof to me of how widely *MISSIONS* is being read by our Baptist people everywhere. I am often impressed when working in the smaller places, away from the large centers, to find how thoroughly the magazine is read in many of the Baptist homes, and to what a great extent it is contributing to keep up the interest in the great missionary enterprise."

New Literature Office in Chicago

The Chicago Literature Bureau is now located at 143 North Wabash Avenue, having moved from 125. The new office is more convenient and less expensive. Miss Drake, the manager, and her efficient corps of assistants will take care of all orders sent them for literature. Remember the new address when writing to the Chicago Literature Bureau.

When the Christmas Boxes Came to Golaghat

IT LOOKED as if we weren't going to have any kind of a Christmas at all in the new school. And we did want one so badly! The first Christmas the year before had been a flat failure. The flu had visited us and all who could get home were packed off a week before Christmas. The school had been closed. The last patient left us on Christmas Eve when a big ox-cart came from her village to bring her home. There wasn't a chick or a child on the place. You can't have Christmas very well without children around. But we hoped the next year we could have a regular "bang-up" Christmas instead, and for weeks the girls were talking over among themselves what a fine time they would have. Even the Hindu and Mohammedan girls were looking forward to it, especially when the teachers began to teach the Christmas songs. But the Missahibs were sad and discouraged. There was a money shortage, and the school was so new that it did not seem possible that many people at home would think of us.

And then they began to come, those precious parcels from home. Singly and doubly, day after day, they poured in. One day a note came from the dinky little post office from the postmaster himself, imploring us to send the school bus for our parcels, so that the clerks could have room to work. Maybe that wagon didn't just spin down the road. The Missahib went along to personally take a package that hadn't been wrapped very well and was on the point of spilling its contents. Well, if she wasn't amazed at what she saw! There was no joking about the need of a wagon. And in the broken package were lovely yellow, red, blue and green pencils, with real erasers, the kind you can't get in India, and there were just dozens of them. You should have seen the eyes of those mail clerks when they saw them. And then, when the Missahib told them that they could each one pick out one for a "Bordin baksheedh" (Big Day present) they almost danced.

The Missahib sent word to the other compound that they should come over right after supper. The folks came over before supper. We dumped the parcels on the floor of the little sitting room, and you should have seen the excitement when the big six-footer of a missionary sahib began to attack the strings of those parcels! He was like a boy again. It was just heaps of fun. And the piles of precious things grew with each unwrapping. Marbles in bags, whistles, jack-knives, jumping jacks, dolls, music boxes, all kinds of school materials, ribbons, handkerchiefs, bottles of perfume, big packages of pins and safety pins, and gay boxes of crimped hairpins. Yes, and work bags all fitted out complete with needles, thread, tape, thimble and scissors. Yes, and some had wonderful tape lines. And there were colored soaps, glittering strings of beads, and frocks of all

sizes and colors. And two pairs of cunning little booties that were just the right size for a tiny new girlie in one of the Christian homes near by. I cannot begin to tell you of all the lovely things. Instead of worrying over what we should give folks, our problem became to find folks to give them to. Well, the shower lasted until after Christmas, so there were things saved for another year.

We were the talk of the town that year. Those mail clerks had told far and wide of the wonderful things the Christian people were sending the children of Golaghat. The cranky old postmaster who was hardly civil to us before, became suddenly amiable, and invited us into his private office for a chat. Poor man, he was just buried in prejudices about missionaries. The things he didn't understand about us would take a book to tell. Among other questions he asked me that afternoon was "Is it true that according to your system young women like yourself are forced to celibacy?" And I knew at once what had ailed him all those past months why he could not get his little daughters into the kindergartens. He was afraid of our influence, that we might make his girls like us, unnatural women who weren't likely to ever marry. He was relieved when I set him right on the matter. We talked about an hour and when I came away he promised to send his own little girl to us in another year. She was too young to enter the school the next term.

I wish you might have seen the Christmas kiddies in their brand new dresses, and our girls resplendent in hair ribbons from these wonderful parcels. For once in the history of the Mission every child in Golaghat had a new dress for Christmas. Down in Gauhati a new missionary baby received a fine new layette, much to the delight of the missionary mother. And other missionary children were made happy by gifts of great bags of real agate marbles, and fine new dresses. Missionary ladies were recipients of wonderful needle cases and the needles weren't rusty either.

You should have seen the faces of the Hindu women who visited us when the school had its Christmas program! Every girl received a work-bag, and besides the regular things consistent with work-bags, there were hairpins, safety pins, pins and one other gift. The biggest girls were besides themselves with joy over the pink and blue and white celluloid mirrors with handles, and combs to match. The prizes given for good work came from the same sources. The little women buzzed about the wonderful people in America who were so rich. And they were right—we are, oh, so rich in America! We have so many things that we don't appreciate, that make these folks in Assam delirious with joy.

The boys' school was well supplied, too. This is a school where great lads and little lads, mostly from the Mikir hills, learn to be evangelists. Some of them become

Christians after they are grown, but they cannot read their Bibles, and if they cannot read their Bibles, how are they going to preach successfully? So they come to Golaghat for a year or two. Well, those marbles and tops and pencils and crayolas and jumping jacks and bandana handkerchiefs and jack-knives were well repaid for their long journey across the seven seas, for they received a warmer welcome than the Prince of Wales.

Then there is a struggling little native church not far from Golaghat. For many years the missionary staff has been so low that there hasn't been even one missionary to live in the missionary bungalow there. The Swansons planned to spend Christmas with them. And they carried with them a present for everybody in the Christian church. Workbags for the ladies, handkerchiefs, pencils, dolls, soap and many other things for the rest. They had a wonderful meeting that day. Many had come who had grown careless and indifferent, and who knows but that the gift you gave brought many a one back to the Father, because you had a brother or sister heart.

At New Years time the Christians had a tea on the lawn in front of the Swanson bungalow. After the games, every woman in the church was given a gay workbag. They were so pleased! Some of them are beginning to sew, having lessons with the pastor's wife who is a former Nowgong student. Those bags will be carried to sewing class for many a day.

And still there was plenty left for emergencies. A whole cupboard was filled with school supplies. When school opened every student received a fresh new pencil. And there were still pencils enough for the rest of the year. These and the crayolas and other supplies were sold at a small price. And there was a whole trunk full of dresses for the boarders. The Missahib drew a sigh of relief, "for," thought she, "there'll be no more frantic sewing until midnight to keep the youngsters in clothes, thanks to our kind friends at home." And the thought brought her inexpressible comfort. It made her feel that the folks back home were really standing back of her and that they really had prayed for her. Only praying hearts are giving hearts you know.

It was the psychological moment for such a shower. It was a fine way to prove to the people at Golaghat that our aim was to bring them joy and good, and that our religion was indeed what we had claimed for it. A workbag or a sack of marbles can preach very effectively. And the friendliness of the gifts won for us many friends, and when the new term opened we found many new faces.

Does White Cross work pay? Yes, a hundred times yes. As God sent us a gift to show His love at Christmas time, our gifts, too, can carry the same loving message, even though the recipients live on the other side of the big, round world.

MAY A. NICHOLS.

Department of Missionary Education

Conducted by Secretary William A. Hill

CONVENTION MISSION STUDY CLASSES

The mission study presentations on the floor of the Northern Baptist Convention a year ago were so well supported that the Program Committee has again placed the mission study themes on its regular program. The presentation will be given at an early forenoon hour and three days will be devoted to the Home Mission theme and books and three to the Foreign. The tentative schedule of mission study classes and teachers is as follows:

ADULT. Foreign: Creative Forces in Japan—Mrs. Helen Barrett Montgomery. Home: The Debt Eternal—Dr. Charles Alvin Brooks.

YOUNG WOMEN AND GUILD. Foreign: The Woman and the Leaven in Japan—Miss Helen E. Hobart. Home: The Child and America's Future—Rev. Coe Hayne.

YOUNG PEOPLE'S GROUPS. Foreign: Japan on the Upward Trail—Prof. H. B. Benninghoff. Home: For a New America—Rev. Coe Hayne.

JUNIORS. Foreign: The Honorable Japanese Fan—Miss Mary L. Noble. Home: Better Americans—Miss Mary L. Noble.

Classes not scheduled on the Convention program will be held at the hour prior to the opening of the Convention and during the noon period. Time and place will be announced at the Convention.

"AMERICA TOMORROW"

This new Home Mission book, prepared for supplementary use in connection with the Home Mission study theme, "Saving America Through Her Boys and Girls," will show what Baptists are doing for the Child Life of the Nation. It will be listed in the National Missionary Reading Contests and is recommended for use by all teachers of Home Mission study classes. It is hoped that the book may be ready for use in Summer Assemblies and Conferences and in good season for the fall Campaign. The scope and suggested chapter titles are as follows:

1. The Home, the School and the Church.
2. The Christian Centers. (Includes study of clinic, nursery, kindergarten, industrial work, story telling, Bible instruction).
3. Schools in the South.
4. Orphanages. (Kodiak, Alaska; Leonard, Negro; Murrow at Bacone).
5. The Christian Schools.
6. Missionary Training Among Young People.
 - a. The World Wide Guild.
 - b. The Children's World Crusade.

c. The Bible School.

d. The Young People's Society.

7. Children in the Lonely Areas. (The Chapel Car, the Colporter, the Frontier, Canyons, Deserts).
8. The Fireside School. (Includes Sunshine Bands).
9. Among Spanish Speaking Folk. (Cuba, Porto Rico, Central America, Mexico).
10. Oriental Children in the United States.

A TOUR OF INDIA

The first church of San Diego recently put on a six weeks' School of Missions under the name "A Tour of India." It was held on Sunday evening and a cafeteria supper was served at 5:30 P. M. The registration cards were in the nature of steamer tickets entitling the holders to first-class passage in the ship "Indianola."

On the first night the school embarked 262 strong. The second night the registrations were 262, with 303 in the cabins. The stormy weather afterwards lowered the average attendance, which was 236 for six weeks. The large attendance on the last night in spite of the rain proved the success of the study of missions by the travel route, for 212 were on deck as students, besides about 60 visitors.

The climax of the trip was reached on this night when the imaginative ship became a reality. A real ocean liner, built by Mr. George Parks and properly lighted by Gardner Hart, lay anchored to the auditorium platform. A representative from each group reported to the Captain the impressions received while in India. There were seven reports, and the thorough instructions given by the Guides were evident. After this the school inspected the ship, saw the idols and curios brought from India, and then landed at the home port in America, eager for the next voyage.

The pastor says: "Great credit is due to Mr. George M. Parks for his untiring energy and resourcefulness in stimulating and holding the interest of the young people in the work of the church. Mr. Parks acts as our educational director, and his high ideals and genuine interest, especially in all that concerns the welfare of the young people, win our confidence and praise."

PREPARE FOR NEXT YEAR'S STUDY CLASSES

There is sometimes a tendency to over-stress the Missionary Conferences and Summer Assemblies as a place for vacation. But fortunately they do make possible a combination of outdoor life, work and play which is very desirable. Life in the open,

sleeping in tents, mountain hiking and beach bathing, bring not only the needed rest to tired bodies but also a refreshment of mind and uplift of heart which is good for the soul.

The missionary themes for 1923-24 are "Saving America Through Her Boys and Girls" and "Japan." Announcements of the text books for all ages have already been made in March MISSIONS, and most of the books are already off the press. Teachers suited to the leadership of various ages should be appointed early, so that they may prepare themselves by taking such courses at the Summer Conferences as will fit them for their particular piece of work. The following is the list of the 1923 possibilities.

MISSIONARY EDUCATION MOVEMENT CONFERENCES

June 26-July 6, Blue Ridge, N. C.
 July 3-13, Silver Bay, N. Y.
 July 10-20, Asilomar, Cal.
 July 18-28, Ocean Park, Maine
 July 24-August 2, Seabeck, Wash.
 July 27-August 5, Lake Geneva, Wis.

SUMMER SCHOOLS OF MISSIONS

(Affiliated with Federation of Women's Boards for Foreign Missions and Council of Women for Home Missions)

June 4-9, Los Angeles, Cal.
 June 4-9, Oklahoma City, Okla.
 June 4-9, St. Paul, Minn.
 June 24-30, Mt. Hermon, Cal.
 June 18-25, Winona Lake, Ind.
 June 20-28, Boulder, Colo.
 June 25-July 2, Lake Geneva, Wis.
 June 22-July 5, Chambersburg, Pa.
 July 5-13, East Northfield, Mass. (Home)
 July 13-21, East Northfield, Mass. (Foreign)
 July 17-21, Greenville, Ill.
 August 6-11, Dixon, Ill.
 August 7-10, Bethesda, Ohio
 August 11-17, Chautauqua, N. Y. (Home)
 August 26-Sept. 1, Chautauqua, N. Y. (Foreign)

SUMMER ASSEMBLIES

JUNE

June 12-19, Utah, Ogden Canyon
 19-30, Vermont, Saxton's River
 20-29, Colorado, Denver
 20-29, Montana, Helena
 30-July 7, New Jersey, Hightstown

JULY

July 2-9, California, Pacific Palisades (W. W. G. House Party)
 7-14, Illinois, Alton
 8-15, North Dakota, Jamestown
 9-16, Pennsylvania, Ridgeview
 10-20, Idaho, Ketchum
 11-21, Rhode Island, East Greenwich
 17-27, East Washington, Coeur d'Alene (Idaho)
 18-27, Iowa, Iowa Falls
 19-29, Minnesota, Mound
 20-29, South Dakota, Sioux Falls
 20-30, No. California, Asilomar
 27-Aug. 5, Arizona, Prescott
 27-Aug. 5, Michigan, Kalamazoo
 28-Aug. 6, Oregon, Columbia City

AUGUST

Aug. 4-12, Nebraska, Grand Island
 6-12, Ohio, Granville
 6-16, Kansas, Ottawa
 6-16, Wyoming, Hyattville
 7-13, West Virginia, Philippi
 7-19, Wisconsin, Green Lake
 7-17, West Washington, Burton
 9-22, So. California, Long Beach
 11-18, Indiana, Franklin
 12-19, New York, Montour Falls
 19-24, New York (Pastors' Conf.), Keuka
 21-31, New England Conferences, Ocean Park, Maine
 22-27, West Virginia, Alderson
 26-Sept. 2, South Dakota, Black Hills
 27-Sept. 3, Pennsylvania, Collegeville

SIX PROGRAMS FOR JUNIORS

BY MARY L. NOBLE

For the study of "On The March"

Leaders of Juniors will wish to give to the children the wonderful facts in the new book "On the March." These programs will be found of special value. Three were printed in the April issue, and the remaining three are here given.

PROGRAM NUMBER 4

Third and Fifth Division; The American Baptist Home Mission Society and The American Baptist Publication Society (pp. 22-28, 53-55)

Hymn—America The Beautiful.

Aim—To illustrate the means used to point people in this country to the Way of Life.

Jesus said, "I am the way."

Equipment—A large dark cardboard about 22 x 28, white chalk, pictures cut from *On The March*, MISSIONS and pamphlets, showing Bacone College; Olivet Church, Chicago; International Seminary, East Orange; Chapel Auto-car; Colporter; Printing Press.

The beginning of the Way is where a man or woman, boy or girl meets Jesus and says he will walk with Him all his life. The Home Mission Society and Publication Society use various methods to bring people to Jesus, so they can walk in the Jesus Way (as the Indians say). Assign to different children the work for which the pictures are the illustrations. As each tells of the work, fasten the picture at the bottom of the cardboard and draw a straight road from it to the top of the card, board. In speaking of the Publication Society, do not omit their work in printing the Bible and hymnbooks which the colporters and chapel cars distribute.

Questions—What is the best school in this country for Indians?

Have the Indians helped with money?

How many conversions at Bacone?

What is the largest Baptist church in the world?

What has been done at East Orange, N. J., for New Americans from Europe?

Are the Mexicans in the United States as glad to follow Christ as those in Mexico?

Has the Home Mission Society had more money or less in the three years of New World Movement than in the three years before the New World Movement? How much?

PROGRAM NUMBER 5

Fourth Division: Woman's American Baptist Home Mission Society (pp. 29-33)

Hymn—There were Ninety and Nine, or Saviour, Like a Shepherd Lead Us.

Aim—To portray the work of the Christian Centers.

Jesus said, "I am the good shepherd."

Send to Literature Bureau for poem

"Po' Lil Brack Sheep" (.01).

Improvise costumes representing the

nationalities among which the Woman's Society has Christian centers as given on pp. 31, 32. Do not blacken the faces for Negroes. Each can tell some interesting anecdote beside the facts. The Indian (combination laundry and bathhouse, p. 30); Negroes (story "Seen on Dollar Hill," November MISSIONS, November, 1922, p. 632); Cosmopolitan ("Seen on Dollar Hill," MISSIONS, March, 1922); Mining (Miss Luella Adams at Rankin gives as a reward for attendance and punctuality the privilege of sitting on a chair instead of on the floor at the Crusaders meeting); Chinese (story in MISSIONS, December, 1921, of Chinese children at Locke, Calif., who went home and got soap boxes and stools in order to have a kindergarten when they were told they couldn't have one because there were no chairs).

Close with the salute to the American and Christian flags and sing Fling out the Banner.

PROGRAM NUMBER 6

Sixth and Seventh Divisions: Board of Education and Ministers and Missionaries Benefit Board (pp. 57-60)

Hymn—Stand Up, Stand Up for Jesus.

Aim—To call attention to two Boards, the Board of Education and the Ministers and Missionaries Benefit Board, that are more or less unfamiliar to the children, and to our two denominational journals, MISSIONS and *The Baptist*.

Jesus said, "I am the Truth."

This will be a newspaper meeting, using the covers of our two publications in which to enclose the subject matter of the meeting.

Give a copy of *The Baptist* and MISSIONS to two committees of the class. Each committee, called the Editors, will take items from "On the March" to make up an issue of each of the above mentioned journals. For *The Baptist* let the items from the Board of Education predominate and for MISSIONS those from the Ministers and Missionaries Benefit Board. But since this is the last meeting of the class, ask each committee to select any items from the book as a whole that in their opinion will add to the interest of the paper. That will give an opportunity to the children to fasten more firmly in mind the facts which to them are outstanding.

For the Board of Education the following facts should be included:

1. In Baptist schools and colleges, the Bible, religion and missions are a part of the regular college course.

2. In the last three years there have been half as many more students as before in Baptist colleges.

3. In State Universities where the Bible and religion are not taught, University Pastors have been installed to be the Big Brother to the students.

4. Many new buildings have been put up and old ones have been improved.

5. Because only half as much money was pledged for the New World Movement

as was asked for, the Board of Education spent only 11 per cent of their allotment so that the Missionary Societies would not suffer.

6. The Missionary stories for our Sunday schools, the Children's World Crusade, the World Wide Guild and the Mission Study Class plans and materials are all a part of the Board of Education.

Items for MISSIONS on the Ministers and Missionaries Benefit Board:

1. Its business is to help disabled and aged ministers and missionaries and their widows by giving them a stated allowance each month.

2. It is helping three times as many now as before the New World Movement was started.

3. This is only half as many as should be helped.

All the matter put into these special editions will be written or pasted on blank pages fastened inside a genuine cover of the magazine. (For MISSIONS select a cover that has a picture on it, as for instance, December, 1922).

The jokes in *The Baptist* and the pictures and puzzles in MISSIONS should be included. Have different members of the Editorial Committee read the items. Keep them short and crisp.

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Bringing Christ Near

We tried to get films of the "Life of Christ" during Christmas week, but they were being used elsewhere, so they came to us the first week in January. They depicted the Bible events very vividly, so much so that every event stood out in relief and our pupils were greatly helped. Over 400 persons saw them each night, many of them outsiders. Usually they rush out in disorder and noise after a meeting, but after seeing these pictures, closing with the crucifixion and resurrection, they filed out in perfect quiet, and appeared almost dazed. You could feel the hush over the audience. The machine is doing its part. We have been able to rent several good films, teaching the different world's industries also. It seems almost too good to be true that we have such an added equipment, and again we do not forget to be grateful to all you who made it possible.—Edna Shoemaker.

Mrs. W. B. Hinson, sending this from Portland, Oregon, says: "The above is a postscript to one of my letters from Miss Shoemaker. The Columbia River district gave her a moving picture machine to take with her to Huchow, China, when she returned last August. It has been of great service there and I thought perhaps you might find a corner in your excellent magazine, MISSIONS, for this word. It might lead someone to furnish some other missionary with this up-to-date equipment."

(That is the common result of such suggestions in MISSIONS.—Ed.)

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

Mixing Your Publicity With Brains

BY HELEN BARRETT MONTGOMERY

The secretary of a certain State had it as her duty to inform 25 churches, in as many cities, of the approaching Day of Prayer. She tried an experiment. She thought she would see what difference it would make if she put pains and spirit and friendliness into her announcement. So out of her 25 letters, she wrote 17 as follows:

She sat down, and in long hand wrote a full letter of explanation about the approaching Day of Prayer. She said, "We are working and expecting that 25 cities in (state) will observe the day. You are among those on whom we count to make the day a success." In this letter she enclosed two postal-cards, self-addressed. On the first one she had written:

"Dear Mrs. Y—: We have about completed plans for the Day of Prayer. We are expecting a fine meeting. Signed —"

On the second one she wrote as follows:

"Dear Mrs. Y—:

1. We had a fine uplifting day.
2. We had a good meeting.
3. We had a fair meeting.
4. We had a poor meeting.
5. We had an attendance of —.
6. We would like to have another meeting next year.

Please put a check after statements to which you can answer "Yes." Also fill in the number after 5. Signed —"

She asked them to check the sentence which best described the meeting, then sign the postal-card and mail it to her. Out of these 17 letters with the enclosed two-fold postal-cards, she received 30 answers.

Then to 8 churches she sent out ordinary perfunctory, formal notices of the Day of Prayer, stating that she hoped that nothing would interfere with the observance of the day. Her answers to these 8 letters were nil. She "shot an arrow into the air"—and never found it again. Which true incident simply illustrates the point that we want to do our business in a business-like way, but we also want to mix personality and brains and prayer and pains in the doing of our work.

One advantage of the District Treasurers which we formerly had in the different Districts was that these were officers whose whole duty it was to receive and acknowledge contributions. When they acknowledged money, they wrote a little note to the person who sent it. Now, in our bigger wholesale business, the churches and the

individuals who contribute get formal printed acknowledgments. There is a world of difference in the two methods. Our problem lies in finding out how to get the personal touch and so secure a superlative organization.

AN APPEAL FROM KIATING

Our conference will meet here this year and I shall press for the Woman's Board to take over this work, make provision for residences and appoint the workers to undertake this work. It is too much for one single worker, and that one as old as I am. I fully realize the financial difficulties, but surely something must be done for this station. I am not going to attempt to describe to you the plant and equipment we have. I could not do justice to it, but both plant and equipment are far from what they ought to be to make good and efficient work possible. This is a large field, it has peculiar difficulties, but also many possibilities. Kiating (Jah-ding') was the second station opened by our Mission in West China. Ever since Miss Mason left, the Woman's Board has passed over this work. At this crisis, it seems almost impossible to make this good again. We have been repeatedly told that Kiating was to be "put on the map"—let's see how it will be done. We need lots of encouragement.—*Mrs. J. M. Wellwood.*

THE GIFT OF A BLIND WOMAN

Miss M. W. Ranney, one of the missionaries in Toungoo, tells the following story: "On a corner of the Burman compound stands a house which has for years been the home of an aged Shan preacher and his wife. Both husband and wife are totally blind. They are dependent for support upon their friends. A few weeks ago they went for a visit to the home of a daughter in the Southern Shan States. The morning before they left Toungoo the mother and daughter called on the missionary and as they were leaving the daughter said, 'Mother wishes to leave some money with you for distribution, money which she has earned,' and 40 rupees were put into our hands with the request that specified amounts be sent to the Burman Theological Seminary, the Burman Woman's Bible School, the Baptist Orphanage and our local woman's work. How could a blind woman earn 40 rupees? She made pads which the natives use on their sleeping mats."

NEW WOMEN'S BUILDING AT NELLORE

A new building for the women at Nellore in memory of Emilie S. Coles is soon to be erected. The construction is under the direction of Missionaries David Downie and L. C. Smith, and the cost is to be credited on the New World Movement contribution of the Baptist church at

Scotch Plains, N. J. This is another generous contribution from Dr. J. Ackerman Coles and will be a memorial to his sister. In a recent letter to Miss Alice M. Hudson, Treasurer of the Woman's Society, Dr. Coles wrote: "Please let there be no unnecessary delay in cabling the amount of my enclosed check. More will be furnished when needed."

THE NEED OF A NEW SCHOOL BUILDING

"We have one great wish and that is a new school building here in Golaghat. Our present one was put up to stand one year and it has been in use nearly four. Some day the people of the community may have to search the ruins for us, but we hope that such a thing may never happen for we are expecting, and we feel that our expectations will come true, that some friends will make us a gift sufficient to cover the cost of a new school building. We do not want an elaborate structure or expensive furnishings. Just a building to give us room for our classes and one that will not need constant repairs and will be in a measure ant proof."—*May A. Nichols.*

PERSONAL EVANGELISM

The following extract from a letter from our East China Mission gives cheering evidence that the missionaries have not changed the Gospel message or former methods. Christ as Saviour is all in all.

"During the past month we have invited over a hundred women to receive Christ as their personal Saviour. And they have accepted."

"The message was given simply, often by Chinese workers. They just presented Christ and His death for our sins. They lifted up Christ and He drew hearts. After the talk an invitation was given to accept this loving Lord as their personal Saviour. In almost every case the invitation was accepted, simply and sincerely. Then they were taught the prayer: 'Jesus, forgive my sins.' And when the oldest and the dullest could repeat it intelligently, they were led to bow their heads and reverently to offer that prayer. We also prayed for them and asked if they could really believe that Jesus did forgive their sins. And one after another they confessed that they did truly believe. We suggested a prayer of thanksgiving: 'Jesus, I thank Thee that Thou hast forgiven my sins.' By this time faces were shining, and we asked those who truly intended to leave their idols to rise. And by this time they were quite decided on that point. They were then invited to enroll themselves as learners in the church, and usually they were quite ready to enroll their names. Careful addresses were taken, that the Bible Women might know where to find them, and the next Sunday they were recognized in the church as beginners."

A LETTER FROM SOUTH INDIA

We had a big time in Nellore on our golden wedding day. I want to thank the ladies of the Woman's Board for the cable-gram sent in congratulation. We also had one from the General Society, forwarded from Secretary J. C. Robbins. Both pleased us very much. We had many letters and greeting cards from friends, relatives and mission societies in America, besides letters and telegrams from Burma and India. It will take us some time to answer them all. I have already sent off 40 letters to America and so have made a good beginning.

Christmas is very near and the children, at least, are looking forward to it joyfully. We older ones are not so joyful in the face of the disasters that have visited Ongole during the heavy rains in October and November. I have seen nothing like it since the rain of 1874 where it poured for three days and three nights with no let up, and when the big tank overflowed and the river too, and our compound was ruined.

Now there is only one more celebration for us to look forward to. If the Lord spares us another year, then we will celebrate our Jubilee December 10th, 1923, and the Indian Christians are to have the whole charge and get up the finest program they know how to. It will be something for them to talk over all through the year, and they will feel very important over it."—Annie H. Downie.

Raising Human Values in Japan

In Japan girls are brought in from country towns and put to work in the silk mills, where work goes on every hour of the day, seven days a week; sleeping in compounds where as many girls are housed in one room as may find space for a sleeping mat on the floor, the mat still warm from the body of the girl who left it to take the place at the loom of the one who succeeds her in the bed. No rest, insufficient and unfit food, air that is fetid—the price has been paid by hundreds of girls becoming tubercular. Healthy little specimens when brought in, by the hundreds they are soon sent back to die, life having been sucked out of them by the wave of industry.

Little value was placed on this human contribution to labor. Girls were plentiful; girls were cheap. It is only now when the number is lessening that the country is awakening to what this means to the future of Japan. A change is coming. Slowly, so slowly that thousands of girls will have reached their graves before the change becomes so far-reaching that it might have saved them, but coming, nevertheless. Managers of factories using woman labor are appealing for help in making conditions more fit. The appeal is made to missions and to the Young Women's Christian Association, whose National Board is taking an active part in industrial conditions in the Far East. Miss Agatha Harrison is in China for an indefinite period as the head of the industrial work. Miss Margaret Burton last year made an

extended survey of factories and silk mills in China. Her recently published report, graphic in its startling details, has attracted wide attention.

Mrs. Margaret Wells Wood, engaged as an Association secretary in Tokyo, writes that recently she received a call from a mission in the extreme western part of Japan to send a trained worker, foreigner or Japanese, to take charge of an unusual opportunity in a large raw-silk spinning factory, employing 2,000 girls, one of the forty branches of the same company. The manager of this branch, following the advice of the director of welfare, a Christian, had decided to give the employees four rest days a month instead of the two required by law. In order to guard against an unwise use of their time he planned to have 250 girls free each day and to give them definite class work along some line. He applied to the missionaries, and they in turn applied to the Y. W. C. A. The two organizations working together outlined a daily course of three hours—an hour for music, one for recreation, and one for character-building talks and Bible teaching. The manager was enthusiastic; the work was begun and found to be so wonderful in its results, materially, physically and spiritually, that it became a permanent feature of the factory life.

A capable young Japanese woman is now conducting the work. As she had not the training to achieve the best results, the Association is giving her opportunity to observe the Y. W. C. A. factory work in Tokyo and Yokohama, and to join classes in recreation in the Tokyo Association. The opportunity for doing work in this particular factory is wonderful because it opens doors to Christian influence in the thirty-nine other factories scattered over Japan which are under the same management.

Help is coming to the underfed, underpaid, over-worked and ill-housed factory girls of Japan. It is coming slowly, it is true, but it is coming surely. Nothing can stop a movement that is begun in His name.

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THE MOTHERCRAFT School in Huchow, China, conducted by Miss Mary I. Jones, is so attractive to young married women that they are willing to sleep in any corner in order to be admitted, and classes are held even on the porches. All the women in the senior class are Christians.

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THE annual meeting of the Rocky Mountain District of the Woman's Home and Foreign Mission Societies will be held with the First Baptist Church of Cheyenne, Wyoming, Tuesday and Wednesday, May 1-2.

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MORE PEOPLE have been baptized in the last eight months in Tura, in the Garo Hills of Assam, than have been baptized in any twelve months, with a few exceptions, in the history of the Mission. Missionaries are expecting even greater results in the future.

TIDINGS

EDITED BY CONSTANCE JACKSON

"The time has come," the walrus said,
"To talk of many things—
Of shoes, and ships, and sealing wax,
And cabbages and kings."

This time of year is always especially productive in the editorial shop. April first brings its flood of annual letters to be read, edited, typed and converted into that fascinating record of missionary progress, "From Ocean to Ocean." We wonder if you who read the book fully realize the amount of thought and labor that goes into it, not only in this office but all over the country where nearly 300 missionaries are thinking of you and what will interest you most as they take up pen and paper to record their year's work along the far-flung battle line of the Woman's American Baptist Home Mission Society. If lack of space and money did not prevent our printing each letter in full you would be impressed as we are with the fervency and appeal of these workers. Scarcely a letter but ends with a request for prayer. Will you remember this as you read the pages and make each day a "Day of Remembrance" for your missionaries who are working often amidst the most distressing circumstances, feeling keenly the burden of the 25 per cent cut since it so frequently means an extra load for them, yet uncomplaining, cheerful, thinking last of themselves? The darkest hour is just before the dawn and Shelley's lines come often to my mind these days, "Oh wind, if winter comes, can Spring be far behind?"

AN UNSALARIED MISSIONARY

It was the home of one of the active women of a Baptist church in Lansing, Michigan. The passerby might have wondered how to interpret the voices which came from the living-room, and would have been still more puzzled had he looked in on a recent Saturday afternoon. For here sat nine Italian women, all dressed in their best—for were they not at a party? Of course they had to bring the babies. Some of these were asleep on the bed and the couch, others rolled on the floor, while older brothers and sisters stood about waiting for the "party." What were they talking about? Why, clothes and children of course, since they were just womenfolk. For a while they spoke of the homeland, and then one woman read her last English lesson to show how much she had progressed. What did this party mean? Three women present had had "a mad" on other women there. But even so they had all come to teacher's party, and under that friendly roof old feuds were forgotten. It meant too a broader horizon—something to remember when life's monotony became

too grinding. It meant another insight into America and another bond to strengthen the friendship with their American neighbor.

Ten women call this volunteer their "teacher" and her lessons include far more than English. One little cross-eyed girl now wears glasses because teacher took her to the infirmary. Another child will go for a tonsil operation if teacher goes too. At her Christmas party there was a tree with gifts for seventeen children and a Jack Horner pie for six mothers. Already a number of the children have become regular attendants at the Baptist Sunday school.

One day a strange Italian called at her door. "You lady teach English? Please you come teach my wife, too." So the opportunities increase. Surely such a worker may well be listed as one of the unsalaried missionaries of the Woman's Home Mission Society; and 1,264 such volunteers were enlisted in the interests of Christian Americanization last year.

A NEW CHRISTIAN CENTER

The new Christian Center at Rankin, Pennsylvania, will be ready for occupancy in May. At last the confident optimism of Miss Luella Adams, the headworker on this field, is rewarded. Although the past year has seen the work carried on under fearfully crowded conditions it has also seen a splendid growth. The Sunday school has had to be held in progressive sessions, but graded lessons have been installed and the classes organized departmentally. The group waiting outside to come in when the first group is dismissed has been splendid advertising. Rankin is proud of its Scouts. They have not only come into first place in the Council but have recently received colors from President Harding for a 25 per cent increase. A large group of lads are eagerly waiting to become Scouts and meantime have banded together in a club of their own formation. Recently, on their own initiative, they organized and elected officers with this remark: "Gotta be ready for work when the Center is done."

GOOD HOUSEWIVES ALL!

When you are bustling about busily over the stir of canning season, peeling the luscious summer fruit, sealing well-packed jars and lining them up neatly on pantry shelves—remember the Baptist Missionary Training School and the privilege it affords you of sharing some of these good things with others. This school is your very own. For 42 years it has been training Baptist girls for missionary service at home and abroad. Its graduates are at work in every state of the Union, as well as in Porto Rico, Cuba, Mexico, Central America and many foreign lands. These girls are doing what many of us, whom duty holds at home, cannot do. Our share may be as humble a one as contributing to the larder of the Training

School but it has its place, and an important one, in the eternal scheme of things. At present the school's pantry shelves are as bare as Old Mother Hubbard's famous cupboard. So when you are doing that summer canning put up a few extra jars for the missionary cause, and ship them to 2969 Vernon Avenue, Chicago. All kinds of jellies, jams and preserved fruits as well as pickles, relishes and canned vegetables would be greatly appreciated.

A HOME WITHOUT FRESH AIR

Miss May Gilbert, one of our missionaries in Mexico, writes of a visit to the home of one of their church members there. She found one room in which there was no window and only one outside door which is so close to the street that it must be closed completely at night, leaving no opening for air. There were two beds, a small box and a cupboard. A mother, her two sons, and a sick daughter lived there, and the missionaries had to sit on the beds while they called as there were no chairs. The older brother has a hard time supporting the family for he cannot secure work regularly. Yet the younger boy, who is in the fourth grade at school, always gives one-tenth of the few pennies he earns to the mission church.

FOR THE BUSY HOUSEWIFE

Aren't you tired of trying to plan original menus for your company dinners and luncheons, and never quite succeeding? "The League of Rations," an Americanization cookbook, contains recipes which will simplify the problem. Send ten cents for a copy and try the following luncheon if you don't believe it.

LEAGUE OF RATIONS LUNCHEON

Bayrische Knodel (meat)
Cabbage (Italian Style) Placiki (Polish)
(vegetable) (potato)
Torta (Hungarian)
(Dessert)
Russian Tea served in tall glasses with lemon

Or if the affair is a more formal one try the following dinner either as a church or home affair. The suggestion is a particularly happy one if you have many foreigners in your neighborhood in whom you hope to interest church members or friends.

INTERNATIONAL DINNER

Burakowa Zupa (Polish soup)
Koube Mamdoody (Syrian meat)
Peroshki with cabbage
(Polish vegetable)
Stuffed squash (Syrian)
Italian Rolls
Cheese or Apple Strudl
(Dessert)
Turkish coffee

Use quotations from "The League of Rations" on the place-cards, and have these read during the meal. Waitresses

might be dressed in the costumes of different lands.

A WASHWOMAN'S LAST WILL AND TESTAMENT

An elderly woman who had been taking in washing for a living died recently in Colorado. At the time of her death she was apparently in poverty stricken circumstances. When her effects were examined and her will was found, there was revealed a beautiful story of a consecrated life. The lawyer who handled the matter wrote to the secretary of the Woman's Home Mission Society, stating that this elderly washwoman had bequeathed the sum of \$100 to the Woman's Society, as well as similar sums to several others of the missionary organizations. This feeble, elderly woman had been so deeply concerned about the extension of Christ's Kingdom that in fair and rainy weather, almost up to the day of her death, she had washed clothes for a living and in order that she might leave some money to the mission cause.

TWO NOBLE WOMEN

Former students at Bacone cherish tender memories of Mrs. Garner, who as boys' matron made the college a veritable home for them. Mrs. J. H. Randall, writing of Mrs. Garner's death at Columbus, Ohio, says, "I am sure Bacone never would have been what it was under my husband's presidency of the college had it not been for her great work among the student body. She was one of God's very own." The editor recalls a visit to Bacone and the way in which the Indian boys regarded their matron. It was a delight to see them together. Mrs. Garner faced a long illness with Christian resignation and fortitude, and literally met death with a smiling face.

To teach a Bible class at the age of ninety-one, and teach it the Sunday before her death, is a remarkable record, made by Mrs. Jessie Pratt of Modesto, California. She was the oldest delegate at the Golden Jubilee of the Woman's Foreign Society in Oakland in June, 1921, and was deeply interested in the missionary cause. With her husband, Rev. William Collins Pratt, she spent years in church work on the then frontiers and developed a rare talent for leadership. She left four children, thirteen living grandchildren, and five great-grandchildren. The influence of such a life who can estimate?

Annals of the Folded Hands Society

(A Fable with a moral for the wise)

A meeting of the Folded Hands Society was held with six members present. They struggled in one by one so that the exercises were twenty minutes late in beginning. The meeting was opened with the favorite hymn of the Folded Handers, "Oh to Be Nothing!" The pianist was not

present so that the cheerful melody to which these stirring words were sung was without accompaniment, but with unique effect. The ministers' wife, who usually made the opening prayer, was absent on account of illness, thereby rendering it necessary to repeat the Lord's Prayer in unison. Although ten months of the fiscal year had passed the treasurer reported no money raised and consequently none sent to Headquarters. The secretary's report included the report of a vote taken at a previous meeting appointing a committee to pack a missionary barrel. The chairman was not present and the one member of the committee of five who was in attendance reported that no arrangements had been made as yet for sending a barrel but that probably at the next meeting they would have at least learned where the barrel was to be sent. After the reading of a few dry, tasteless items hastily clipped by the president about half an hour before the meeting, the Folded Handers adjourned after singing an old song which they have adapted to their use, set to a soothing, gently-flowing tune, "I Don't Know Where I'm Going But I'm On My Way." The offering looked like thirty cents, especially as that was just what it amounted to.

(This fable was written by the lamented Mrs. J. K. Wilson and originally printed in her bright missionary column in *Zion's Advocate*, of which her husband was editor.—Ed.)

FROM THE FAR LANDS

FAMINE RELIEF IN WEST CHINA

During a large part of 1922 our district was in the grip of a famine. A total of nearly 100,000 sufferers was reported to us. Not all of these were in immediate danger of starving to death but they were probably all suffering acutely because of the shortage of food supplies. A number had died before we started our relief measures. Appeals were sent out for assistance but we began at once under the leadership of Dr. Humphreys to organize the local native resources for relief measures until outside help could come. The famine was largely due to the failure of the corn crop in the parts of our district where the people are entirely dependent upon that cereal for a living. It was possible for Dr. Humphreys and the rest of us, acting with certain public-spirited Chinese, so to utilize the money received from wealthy Chinese here and those in sections not dependent upon the corn crop, that few if any died from starvation after relief measures had been started. The International Famine Relief Committee responded to our appeals in time to hearten the workers and to supplement local contributions before they had been entirely exhausted. Most of the money was used

in buying rice for distribution and cheap sale. We were especially gratified by the zealous way in which our church members came to our help in the work of distribution. Many of them gave largely of their time without remuneration of any kind.—*J. C. Jensen.*

A BAPTIST PIONEER'S LEGACY

Everyone acquainted with the story of the European Baptists knows that a most remarkable piece of pioneer work was accomplished by Heinrich Meyer in Hungary. This resolute man and capable preacher became the founder of one of the strongest groups of Baptists found in any part of the Continent. The divisions which arose in Hungary in later years can never be permitted to obscure Meyer's unique services. I have listened with delight to his practical and painstaking Bible expositions, and am glad to find that shortly before his death he was able to prepare for the press a running Commentary on the Epistle to the Ephesians, to which he gives the modest title "Thoughts Concerning the Ephesian Epistle." He passed away on the 4th of March, 1919, in a season of terrible suffering and darkness for the Hungary that he had come to love. Not until the close of 1922 was it possible for his book to be printed. It now appears as a volume of 150 pages, printed by Welter & Company, of Budapest, who have enriched the book with an excellent photograph of the author.—*J. H. Rushbrooke.*

WHEN MISSIONARIES RETURN TO THEIR FIELDS

The crowd of natives standing on the hillside clapped their welcome and sang hymn after hymn. How their voices rang on "Nkembo kw Nzambe" (Praise to God)! Their faces beamed as we recognized one after another of the old faithfuls and called them by name and smiled into their eyes. There were many new faces too, for you have heard of the great ingathering here. You have read of it, as we had, but you cannot appreciate the wonderful change that has come to our district without seeing it. We climbed the hill to the mission station. It was always a pretty station because of its situation and the arrangement of the buildings but it was never as pretty as it is now. Shrubs and trees that were just started when we went away are in their prime and new brick buildings have been added until our house and the dispensary are the only frame buildings on the place. Mrs. Moody had our house as clean as it could be and everything in order just as though we had stepped out only the day before. Beds were made, flowers were in vases in every room and a nice little supply of canned fruit, jellies, corn meal and plantain flour was on my cupboard shelves. My porch boxes were beautiful with pink and white chrysanthemums and several flower pots were aglow with bright flowers and foliage.

The friends had done everything they could to make our return a real home coming.—*Mrs. P. A. McDiarmid*

CHANGING CONDITIONS IN CHINA

China, which from time immemorial has displayed an unwillingness to change her ancient customs and adopt features and methods of modern civilization is gradually but surely yielding to the pressure of new ideas and improved methods. In an illuminating article entitled, "Encouraging Evidence of a Better Day in China," published in the *New East*, missionary E. H. Giedt describes vividly certain evidences of this gradual change which come under his observation:

The new street, in the construction of which a huge gasoline road roller of English make is employed, extends all the way to Hai-feng. About a mile out of Sua-bue the ex-governor has an arsenal, in which his chief interest seems to center at present. The arsenal is on high ground and near it is an ancient temple around which a considerable number of fine large shade trees are growing. There are also some huge boulders of rock projecting in several places, which, together with the shade trees, give natural beauty to the place. The engineer has taken advantage of these resources to still further beautify the hill and make a real park of it. In the center is a large concrete reservoir, which, when finished, will probably have a fountain in its center and fishes in the clear water. Then there are concrete walks traversing the park in every direction, and along these walks there are artistically and geometrically designed flower beds. In several places there are pyramid shaped concrete scaffolds about six feet high with several tiers of flowering plants in pots set on the ascending steps. To my surprise and delight not even the green-painted park bench with iron legs, so familiar in our American parks, was lacking. On a table in the temple in front of the idols I saw a large book about four inches thick and on examining it I found it to be the hardware catalogue of Dunham, Carrigan and Hayden Co., San Francisco. The engineer has also planned a regular city park or tea garden, work on which has not yet begun. At the same time the provincial government is building a macadamized truck road thirty feet in width from Canton to Chaochowfu. This road is now completed up to Waichow City, while the remainder is being surveyed at the present time. The entire building and remodeling project is to extend over a period of four years.

Returning home overland from Sua-bue the writer stopped at Tang-hai, another one of our native mission stations. There also great innovations are being made. It was formerly a walled city, but now they have pulled the walls down and levelled them off into a good wide boulevard all around the city. With the extra material they built another wide street through the middle of the city. On one side where the

city had been extended far beyond the old walls and a busy main street had grown up which was no more than six feet wide, all the fronts of the shops along this street were pulled down and the street was widened to about sixteen feet with sidewalks three feet wide on either side. In consequence thereof, all the shops have put in new fronts and they have all constructed them after a uniform pattern. To take advantage of some of the space taken from them for the street the merchants have all built a sort of four-foot balcony over the street about ten feet above the ground. This at the same time protects pedestrians from sun and rain. In this town they also have a public gymnasium with basket ball court and playground open to all who wish to play.

OBSTACLES BEFORE A CASTE WOMAN BECAME A CHRISTIAN

In a little village named Vidavelur near Allur lived a married woman named Kanakama. She belonged to the merchant caste and had one son. At the lips of an old despised outcaste preacher she heard that her sins could be forgiven and she could become a child of God. For months she debated the question. She realized that joining the Christians meant the surrender of everything in this world. But there was only one answer and one night when everyone was sound asleep she left her home, her relatives and friends, her social position and her means of livelihood and walked to the mission bungalow at Allur.

She was found the next morning on the veranda steps and said she wanted to be identified with the Christians. Since she was a caste woman the missionary knew there would be trouble and he gave her separate quarters so that her caste would not be broken. Soon her relatives and family came. One and all pleaded with her to return with them, saying that she was bringing a terrible disgrace to them as well as to herself by becoming a Christian. Her own son was present and as a last resort, he cursed her—his own mother—because she loved Christ more than husband or son. A funeral ceremony was held for her in her village. She was as good as dead to Vidavelur. But she had some rich relatives in Madras and she felt she must talk to them before she took the final step. The missionary never expected to see her again. These people offered her every possible inducement. They said she could believe in Christ secretly and live in their house the rest of her life without any expense.

She preferred to become an open follower of Christ, however, and returned to the mission bungalow to be baptized. Since that time she has stayed in the missionary's family as nurse and helper. She has also learned to read and write. Best of all, she witnessed the baptism of her son two years after her conversion and now her mother comes to visit her.—*E. Bixler Davis, Nellore, South India.*

Foreign Missionary Record

SAILED

On the *Empress of Russia*, from Vancouver, March 22, 1923, Rev. A. S. Adams, for South China.

ARRIVED

Mrs. F. J. White of Shanghai, East China, in San Francisco, March 11.

Dr. and Mrs. W. E. Witter, of Assam, in San Francisco, February 11.

BORN

To Mr. and Mrs. V. G. Krause, of Balasore, Bengal-Orissa, a daughter, Carol Helen, January 29.

To Dr. and Mrs. C. D. Leach of Huchow, East China, a daughter, February 22.

To Rev. and Mrs. T. V. Witter, of Nellore, So. India, a daughter, Beatrice Florence, February 28, 1923.

APPOINTED

As associate missionary, Florence Carter, fiancée of B. L. Korling, in Matadi, Belgian Congo.

FROM THE HOME LAND

The regular March meetings of the Boards of Managers of the American Baptist Publication and Home Mission Societies were held simultaneously in New York City. Following the conferences of the committees representing both Societies a joint session of the Boards was held. The work in which the two organizations are engaged cooperatively was reviewed and the bonds holding the Societies together in Kingdom tasks were welded even closer. Hon. L. S. Chapman of Syracuse, president of the Publication Society, and Judge F. W. Freeman of Denver, president of the Home Mission Society, were in attendance and spoke hopefully of the denominational outlook.

A LARGE BIBLE SCHOOL

HARMONY AND Christian fellowship marked the sessions of the annual Association of Porto Rican Baptists held at Cayey in March. The attendance was larger than at any previous meeting. The constant development and spirit of the work on the whole Island was visualized in the

enthusiasm of the people of Cayey. The Bible school session had an attendance of 677, the largest gathering ever held under Baptist auspices in Porto Rico. A moving picture theatre had to be secured because the church building was not large enough to accommodate the people.

A VACANCY IN NICARAGUA

Writing from Nicaragua Rev. C. S. Detweiler says: After having devoted to Nicaragua four and a half years of a long and useful missionary career, General Missionary D. A. Wilson passed to his reward. To him is due the fact that the two missions, the Baptist and the Central American, are working in close harmony; and also in large measure the prosperity of the evangelical cause in the capital, where the Sunday schools of both missions sometimes have as many as 200 in attendance at each place on a Sunday morning. He was the founder of *La Antorcha* (The Torch), the organ of the Baptist Mission in Nicaragua. His funeral on February 25 was a wonderful testimony to the success of his missionary labors in the capital. Fully 500 people followed the hearse on foot through the streets of Managua to the distant cemetery, most of them members of church and Sunday school of the two Missions in Managua.

May not some one who reads these lines hear the call to take the place left vacant by the passing of this man of God! Nicaragua is a country with a future, the richest in natural resources of all the Central American republics, the site of a second interoceanic canal to rival the one at Panama, and a nation destined to be bound yet more closely to our own by political and commercial ties. Now is the time when a missionary of large gifts and visions can help to mould a whole nation. A place of leadership is awaiting the right man. May it never be said that our government, our bankers, and the Rockefeller Foundation are able to secure the services of capable men, willing to take



PART OF BIBLE SCHOOL—CAYEY, PORTO RICO

their families to Nicaragua, but that the Baptist denomination cannot find men of ability to teach in their mission schools and direct the growing life of their infant churches!

BACONE COLLEGE TO HAVE A MUSEUM

The progress of the Indian from the stone age to the present will be graphically depicted at Bacone College when plans for a museum now under way have been completed. Part of the new Samuel Richard Memorial Hall has been set aside as temporary quarters of the Museum, President D. B. Weeks announces, and a permanent home will be assigned the collection as soon as Bacone's building program is completed. Work of collecting the exhibits began only two months ago, yet it has been necessary to enlarge the display cases twice. Relics are now under glass, and many more valuable specimens have been promised for the near future.

In the collection of exhibits, President Weeks has attempted to specialize on relics representative of the history of craftsmanship of tribes whose members make up Bacone student body. Thus the five Civilized Tribes of Oklahoma are well represented in the collection, but there are innumerable objects representative of the other great tribes of the United States.

The part Bacone has played in the education of Indian youth has not been forgotten. A solid walnut "secretary" used by Doctor Bacone, founder of the school that bears his name, is given a place of honor. An offer of \$500 for the old "secretary" has been refused, and it is carefully preserved to future generations as proof against tempting offers.

The saddle bags used by Rev. J. S. Murrow, founder of the Indian Orphanage that is now part of Bacone, form another interesting exhibit. There are other reminders of the early days of Indian educational work in such exhibits as a "History of Baptist Indian Missions in Indian Territory," published in 1836, and copies of early issues of the old *Indian Advocate*. One of the valuable papers in the collection is the official order of Chief John Ross of the Cherokees, appointing Lewis Ross as tribal treasurer. There is a heavy skillet brought from Georgia by the Cherokees at the time of the tribal migration to the country which was to be theirs "as long as water flows."

A cane used by Geronimo, one of the outstanding figures of Indian history, is in the collection; also a pipe used by Black Hawk, a tobacco pouch that was the property of Chief Joseph of the Nez Percés, and a gorgeous beaded belt that old Chief Quanah Parker of the Comanches used to wear on state occasions. Spurs, a hunting hatchet and other property of Chief Charles Journeycake of the Delawares have been given by the daughter of the old chief, Mrs. N. M. Bartles. Many of the exhibits came from Dr. Murrow, who from his home in Atoka watches with kindly eyes the destinies of the school.

Objects of curiosity as well as Indian relics are a part of the museum. Two sections of petrified trees from the celebrated petrified forest near Hanna never fail to attract attention. Chief John L. Templeton of Muskogee, widely known as a fire-fighter and for his work among boys and young men, has promised the best of his collection of arrow heads and spear heads. President Weeks hopes that in a very short time—at least when permanent quarters have been assigned the Museum—the collection of relics and antiques will constitute an attraction that will bring many visitors to the college.

IN A DAKOTA BLIZZARD

Church Invigorator Earle D. Sims, after closing up his work at DeWitt, Iowa, where a Baptist church was reorganized and an old building thoroughly modernized, is now at Clear Lake, S. D., where the Baptist church has been closed three years. He has preached every night for a month and on a recent Sunday baptized twelve. He has been instrumental in organizing a Sunday school, a World Wide Guild, B. Y. P. U. and a Mission Circle. "For three days we have had a genuine Dakota blizzard," he writes. "Temperature from 30 to 36 degrees below zero accompanied by a fierce wind filled with snow and sand so that you cannot see across the street. Much suffering. I have put on my buffalo coat and fur cap and have been out looking for folks in greatest need. Yesterday I found a family of seven with no fuel in the home, no food and the father down with the 'flu.' I called upon the mayor who sent a ton of coal. With the food I was able to collect we made them quite comfortable. I baptized three girls in this family two weeks ago. We are making a hard fight in a cold country, but I believe now I can see victory ahead of us."

BEAUTY IN CHURCH ARCHITECTURE

Von Ogden Vogt, in his book "Art and Religion" (Yale University Press) makes a strong plea for a more harmonious artistry in church architecture. "Domestic and public architecture is improving by leaps and bounds," he affirms. "Better taste is being developed throughout the whole community. Larger and larger numbers of people are becoming familiar with the best products of the world of the arts. Meanwhile very few religious leaders are at all conscious of the connection between the art of worship and art in general, and there are still being built incredibly disagreeable church buildings. Religion may fairly be charged with being far removed both architecturally and liturgically from the canons of taste and of beauty, which are rapidly being applied in all other departments of life.

"Religion needs art to be impressive, to get a hearing. This is one of the chief problems of the church. How shall it arrest attention? How shall it make itself more noticeable in the community? How

shall it set forth its first appeal so that he who runs may read? Most people are in a hurry these days, involved in many affairs. Weak voices and unimpressive proposals do not reach them. Religion cannot affect the average man unless it first gets his attention. The problem of advertising religion is far deeper than a matter of newspaper notices. At this point the fine art of building is the chief dependence and religion cannot dispense with it. This is especially true in the larger communities

In the life of the older America, most people of the community understood a great deal about the intellectual and spiritual differences through which the differing sects came into being. This is not true today. The masses of our church people no longer understand these things or care about them. The masses of aliens know nothing about them. The majority simply read from superficials. The obscure and unimpressive church buildings, however high or distinguished may be the life which they house, tell nothing to the average outsider. The religion that survives in the new age will be impressively set forth at the very start by the outward appearance and interesting character of its structure. Moreover, first impressions on the inside are vital. The church can utilize the work of the artist architect, decorator musician liturgist to the ends of an immediately impressive appeal to anyone who comes within."

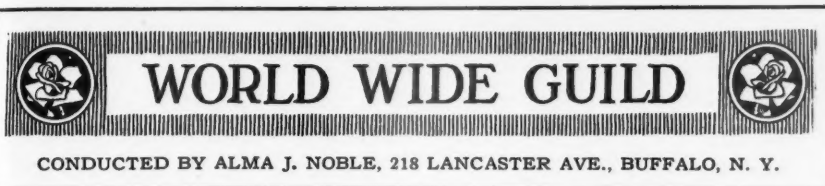
Reminding the Saints

This is the way Rev. Frank O. Belden, pastor of the First Baptist Church of San Diego stirred up his people "by way of remembrance" in the church calendar for March 4, under the caption "March, Pay Up Month":

Our Great Missionary Enterprises— Those who have read "On the March" have been thrilled with the account of what has been accomplished by the great forward movement begun by our people three years ago and by the vision of great and effectual doors which are opening to our workers both at home and abroad. Shall these doors be closed because of lack of adequate financial support? This is the question facing our people today. It is the plain duty of every Baptist to know the facts and respond with his or her utmost measure of support. Especially should every "New World Movement" pledge be paid in full to date. And, pledged or unpledged, everyone should give all that he can this month to the cause of Missions.

☆☆☆

THE HOME Mission Boards of four denominations—Baptist, Congregational, Methodist and Presbyterians—are considering a comprehensive program of co-operative work among the Chinese in San Francisco, where each has an extensive plant. A commission has been appointed, on which Dr. C. A. Brooks is serving for our two Home Mission Societies.



A PRAYER

"If from all Thy gifts, O Lord, I may ask but one, let that one be the spirit of kindness!

Let others have fame and fortune and jewels and palaces, if I may but have the kindly spirit! Give greatness and power to those that want them, but give to me Brotherly Kindness! Make somebody else to be comely of visage, if only I may wear a kindly countenance.

May I never wound the heart of any faltering child of Thine! Make me to do the little unremembered acts that quietly help without intending it. Grant me to bear about the unconscious radiance of a life that knows no grudge, but loves all men because they are children of my Father who loved them enough to send His Son to save them. Amen."—GEORGE A. MILLER.

HAVE YOU JOINED THIS LEAGUE?

May I remind you again of an article I put in MISSIONS four or five years ago about "The League of the Kindly Tongue?" I have been thinking about it lately and I wish we might all try again to cultivate a kindly habit of speech, free from injustice to anyone, free from scorn, free from any false accusation or from an unnecessary word that might hurt or wound, and that we might be as careful of the reputation of our neighbors as we are of our own. With this thought in mind I have inserted the above prayer, making it my own for every Guild girl the world around.

NORTHERN BAPTIST CONVENTION

How many of you are coming? Atlantic City, May 22, is set for the first W. W. G. gun to be fired. That is the day preceding the Convention, known as Woman's Day. We hope to have a Guild Banquet that night but cannot definitely announce it now. Write to your State Secretaries, to be sure, to me, or to Mrs. Louis B. Off, Strand Hotel, Atlantic City. We are absolutely sure of our Eighth Annual Guild Meeting at 8 o'clock that evening in the First Baptist Church. Can you believe it? Our first was in Minneapolis, in 1915. Miss Buchanan, State Secretary for New Jersey, will preside, and our new Field Secretary, Miss Hobart, will make her debut. There are some surprises too. This meeting will be at the First Church, South Pacific Avenue, near Pennsylvania, at 8 o'clock. We are to have a Guild and Crusade Room at the First Church all through the Convention week, fitted out with writing tables, chairs, all Guild and

Crusade literature, and we hope it will be a happy meeting place for Guilders and Crusaders. I am unable to say when our regular Guild Conference will be, or the place, but it will be on the Convention Program. Don't miss that anyway, because you need the discussion of next year's plans in your business. New England, Atlantic, and New York Districts ought to send large delegations. No one knows when the N. B. C. will be so near you again.

NEXT YEAR'S STUDY BOOKS

They are—"Women and the Leaven in Japan," by Grace DeForest; and "The Child and America's Future," by Jay Stowell. Both will be ready in May, as will Miss Applegarth's Program based on these two books.

A REALLY TRULY SUNSHINE CHAPTER

The Sunshine Chapter of Reading, Pa., was organized last October and had grown from 11 to 18 members in February. These are some of the things they have done: Basted 500 patches, made 100 blotters with post-cards pasted on back, finished "The Vanguard of a Race," and part way through "Lighted to Lighten," entered the Reading Contest, visited the "Shut-Ins" of the church carrying flowers and fruit, and singing, contributed toward the Russian Relief, and are planning for an Easter Love Gift as a special Missionary offering. Is it any wonder the writer of the letter said, "The girls are all so interested?" Their motto must be "Others" and that always makes life interesting.

SUMMER CONFERENCES

In addition to the list given in April MISSIONS are the following that will appeal especially to Guild Girls:

June 14-21—Mound, Minn.—Guild House Party

June 19-29—Mound, Minn.—Baptist Assembly

June 22-24—Craigville - on - Cape - Cod, Mass.—House Party

August 6-16—Ottawa, Kansas—House Party

August 7-19—Green Lake, Wis.—House Party

For more definite information, write to Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y.

A NEW INITIATION SERVICE

In another column you will find the Initiation Service to which Miss Hobart refers and I sincerely hope many of you will use it, as it is dignified and impressive.

LAST WORD ON CONTESTS!

Once more! Send reports on Reading Contests directly to me the minute you read these words and state definitely whether it is your first, second or sixth year.

In June MISSIONS I shall hope to give some of the results of this year's work.

*Faithfully Yours,
Alma J. Noble*

"On the March"

The success of the two Kansas State W. W. G. Rallies held during February was due in large measure to the careful preparation and planning of Miss Olive Russell, Kansas' "wonder" Secretary. The first Rally was held at Salina, when we were most graciously entertained by three live Chapters of that church. The banquet Saturday night was the most artistically arranged I have ever seen. And it didn't lack the enthusiasm either!

The North Topeka Chapter entertained us two weeks later at their new church and most hospitably. And again we had a glorious banquet, at which the much coveted silver candelabrum was given to the First Topeka Chapter as a reward for earning the most points in the point standard during the year. We are all proud of them. They have done splendid work.

Mrs. Lewis Jacobson, the District W. W. G. Secretary, presided over both the Rallies. The Kansas girls were also fortunate in having with them their own missionaries, Alice Thayer of Mandalay, Burma, and Nathana Clyde and Otilie Poekus of Bethel House, Kansas. We will not forget how Miss Thayer made us realize with added joy how we are working over here and she is working over there, but we are both working together with God. Mrs. Ada Boyce gave us a vivid picture of her girls, our sisters in the Christian Centers throughout the country and we learned to love them more with her. Miss Edna Umstot, always a favorite with the W. W. G. girls, made us everyone want to pack up our kits immediately and be off for the World Wide Guild House Party at the Ottawa Assembly.

The pageant "Lighted to Lighten" was most effectively given at both Rallies. Our W. W. G. methods round tables brought out many practical suggestions which we can take home and put to use. There was much careful and intensive preparation made for the debate by all the teams. The Manhattan and Fort Scott girls came off the victors. The special music numbers by the Negro Glee Clubs was a most delightful part of the program. The boys from the Industrial School at Topeka could not satiate our desire to hear more of the beautiful spirituals which they sang. Is there any music which touches our heart-strings so much?

And when the Rallies were over, after the Sunday morning service, when we had joined hands in a circle about the church auditorium and sung "Blest be the tie that binds our hearts in Christian love," one could see a new light in the eyes of the girls, a light of determination to go on in our task of Kingdom building and with a new consecration and devotion to Christ.

In honor of Kansas' well beloved W. W. G. Missionary of Mandalay, Burma, the Senior Chapter of Wellington have named themselves the Alice Thayer Chapter of the World Wide Guild. They held a shower for their honor member in preparation for her return to Mandalay. It would have made any bride envy the missionary! The same evening the three Chapters of the Wellington church met together in a fine rally and all voted together to adopt as their sister the Burmese girl who is coming this year to Kansas to live with Mrs. Thayer, while attending Ottawa University.

Derbytown in Kansas had a real World Wide Guild House Party in February. Kansas' State Secretary was entertaining her District Secretary and Kansas' W. W. G. Missionary and Field Secretary. The Derby Chapter of W. W. G. found it out and came serenading one night beneath our window with their Guild songs. We had a really worth while party. The Derby church has to share their pastor with a neighboring town and so on alternate Sundays would be without services, but the World Wide Guild girls provide for that by giving their programs on those Sundays before the whole church. How is that for real service? And they use the boys to help them, too.

In place of the usual banquet the Omaha First Church girls entertained Omaha Guild girls at a very lovely tea March 4th from five to eight in honor of their state and field secretaries. The parlors of the church were made most attractive for the occasion. The Junior Chapter of the First Church served. An untimely blizzard kept many girls away, but nothing could discourage the members of the Grace Church Guild Chapter. They were there "in beauty bright, all down the line." Every member of their Chapter is a subscriber of *MISSIONS* and a reader too. For the last few meetings they have been having a contest, using the "Question Box" in *MISSIONS*. Their initiation service was very beautiful. It is given in another column. There are two splendid Guild Chapters in the two Swedish Churches of Omaha. And from their numbers they are sending out leaders for new Crusader Companies in their churches.

HELEN E. HOBART.

The Fourth for Ohio

Ohio broke all previous records at its Fourth Guild Convention in Cincinnati, March 16-18. This time there were 600 girls, full of life, bubbling with enthusiasm, but always responsive to the deeper notes of the convention. They are always so

loving and loyal to their "Alma Mater," that they are very dear to her from their magnetic State Secretary to the newest member of the last Chapter organized. I can only touch the high spots, but these may prove suggestive to other States.

1. Procession of Associations. This was a most beautiful pageant as each Association represented by portrayal some feature of Guild activities. Infinite pains were given to costumes and every detail. The State Secretary, Mrs. D. A. Terradell, 190 Brighton Road, Columbus, will be glad to tell you how to do it.

2. Dramatizations of Guild activities, in the form of original sketches. These were mimeographed and sold for five cents each. There was one on White Cross, Mission Study Class, Program Meetings, Continuation Campaign, Giving, Devotional, C. W. C., etc. The State Corresponding Secretary, Mrs. D. A. Phillips, 102 Floral Avenue, Dayton, will gladly furnish copies of these at above prices.

3. Original short stories. These were unusually fine and the award for the best was a check covering expenses to the Baptist Assembly at Granville.

4. Largest Delegation was from Dayton—170 girls.

5. The most beautiful Guild pennants I have ever seen. They are longer than our regular 40-cent pennant and they cost \$1, but make fine awards for contests. Mrs. Terradell is willing to place your order if you desire them. They are blue felt with white letters and you may have any wording you wish. Our original star design was most effective on one.

6. A State Constitution. This is the only State which is organized and they adopted a Constitution that was a masterpiece. It is little wonder that Ohio stands at the head of the State list, but they have literally made their "brains sweat" and they have a set of State officers who are untiring in their zeal and the amount of work they love to undertake.

7. Two inspiring missionaries whose messages cannot be forgotten—Mrs. Helen Adams Moore of Pittsburgh whose singing charmed and helped, and radiant Olive Sarber of Madras College, India. Mrs. Turner of Cincinnati led the devotional period of each session.

8. Consecration Service, Sunday morning at 8.45. It was a holy place and the body of the church and most of the gallery was filled with girls. The presence of the Master was never more fully realized and there were 22 volunteers for missionary service.

Cheering News from Many Sources OUR FIRST CZECHOSLOVAK CHAPTER

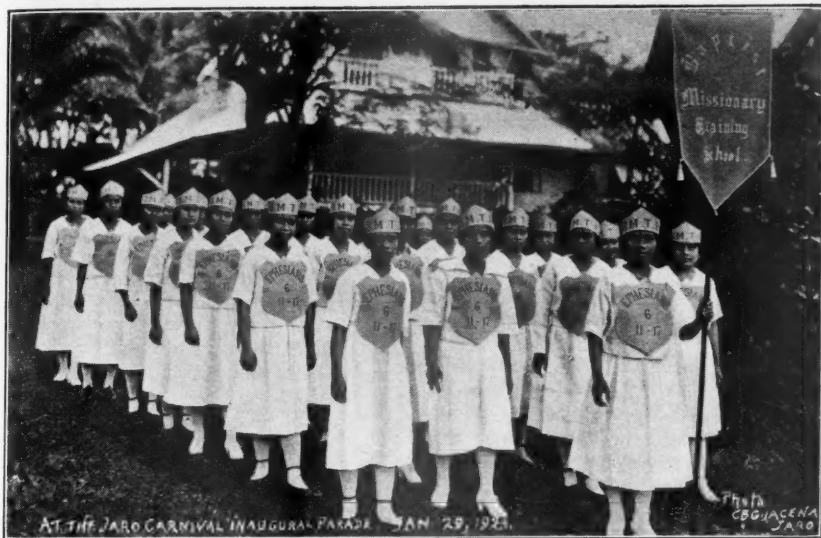
We have Chapters now among the Italians, Poles, Hungarians, Germans, Swedes, Welsh, Roumanians, Russians, Indians, Negroes, Bohemians, Spanish, and in March our first Chapter made up of a group of girls from the Czechoslovak Mission in Cleveland, Ohio, was organized. The girls range in age from 12 to 16 years, are most all in High School and meet twice a month from 5.45 to 7.30. They are not only doing White Cross work but are using one of our Mission Study Books at every meeting. Good luck to them, and to all of those other foreign-speaking Chapters!

ANOTHER FILIPINO PICTURE

In March *MISSIONS* you saw one group of Filipino girls who took a prize at the Jaro Carnival. This is the very latest picture and shows them as warriors in the parade at the Jaro Carnival. Miss Mallett who sent the picture, writes: "Think of impressing that portion of scripture upon that Community! We were allowed to sell the pictures at the Carnival so that the message will be carried into their homes and we won the first prize besides! Thank you for the W. W. G. banner and booklets. We have been reading the "Discoverers" at our noon hour of wor-



SOME OF OUR KANSAS WORLD WIDE GUILD GIRLS



W. W. GIRLS FROM BAPTIST MISSIONARY TRAINING SCHOOL, ILOILO, P. I., WHO TOOK FIRST PRIZE IN THE JARO CARNIVAL PARADE

ship at which time we always have a missionary message in connection with topics for prayer given in the "Book of Remembrance."

MISSION SUBSCRIBERS

Recently a Guild Chapter was organized in the First Swedish Church, Omaha, Nebraska, with 25 members, and already they report 15 subscribers to MISSIONS. Wise Guild Girls!

THE WAY FRANKLIN, PA., DOES IT

Can you imagine yourself seated around a dinner table with from 20 to 25 congenial W. W. G. girls to enjoy a good dinner and spend a profitable evening? Let me give you a sketch of one of our meetings.

Once each month we meet at 6.00 P. M. for a tureen dinner. Immediately after dinner we have our business meeting and clear the tables for our study hour. Our programs have been interesting and varied this winter, with a different girl in charge each month, using either MISSIONS or our study book "Lighted to Lighten." After the program we sew for an hour or so either on White Cross work or articles for our annual bazaar. Part of our White Cross work for this year went on the ship to Russia, some to our own Baptist Home and Orphanage near Pittsburgh, along with a cash gift, and we have some ready to go to Spelman School. Besides paying \$100 on our \$400 pledge to educate a girl at Vellore Hospital, we made a \$25 pledge to the Oneida Institute, took care of one Near East orphan, sent flowers or fruit to all the shut-ins of our church at New Year, and at our annual church business meeting we were able to give our Trustees \$200 for our own church work.

A report from this Chapter would not be complete without mentioning our Christmas bazaar. Our girls work in three groups, through the year earning the money for materials in various ways, and

the first of December we have our Bazaar. Last year we netted \$360, almost a dollar a day for the whole year.

A BIT OF SUNSHINE FROM SOUTHERN CALIFORNIA

Mrs. Willett, Guild Secretary for Southern California, sent an inspiring report of her State work and closed with these words: "I am learning more and more that our aims and ideals must be very concretely and definitely kept before our girls if we are to see real development and growth. The W. W. G. in its very nature is a building enterprise and not a piece of machinery that we can wind up and let run by itself. That is partly what makes it so worth while and such a joyful service.

Los Angeles Association Rally programs have taken the form of a W. W. G. Newspaper and it has been a great success. The departments have covered all lines of our work, such as International News, Dramatic page, Vital Statistics, Want Ads (White Cross Needs), Literary Section (original poem or story), Musical column (songs), Special Features (speakers, etc.). It has been interesting to see how the different groups worked for their departments.

Initiation Service

PREPARED BY GRACE CHURCH, OMAHA, NEBRASKA

Directions for arrangement of room—At one end of the room place altar covered with white cloth with a silver star hung in front. Arrange chairs in a semi-circle around the end of the room furthest from the altar. In front of this semi-circle put smaller chairs for the candidates. On the altar have a single candle and a smaller candle for each member; the book in which is written the constitution and pledge and covenant and which candidate signs; also the Bible on which they make their pledge.

Two characters take part, one representing the Guild as a whole is taken by the chairman of the Membership Committee or someone chosen by her; the other represents the Chapter and is taken by the president or the next officer in order in her absence. They wear white robes with blue girdles. The Guild wears a crown with a star and the Chapter a fillet of silver with the Chapter number on it in blue. The service is given from memory except the constitution.

The Guild stands behind the altar and the Chapter at one side. While soft music is played the members march in except for those who are acting as sponsors for the new members. They remain standing during the prayer by the Chapter.

"Dear Father, bless this service upon which we are about to enter. May we approach it with a spirit of reverence and consecration. Guide our feet, inspire our purposes, kindle our hearts with unselfish zeal, and set Thy Word in our hearts that we may not sin against Thee." All say "Amen."

All are seated.

Chapter: Dear Mother Guild, of which we are a part, we bring to you tonight — candidates for admission into our Chapter and into the World Wide Guild.

W. W. G.: Have they signified their desire to unite with us and their willingness to conform with the customs and purposes of our Society?

Chapter: They have done so.

W. W. G.: Let them enter.

The candidates march in each with a sponsor. They are led to their chairs and each sponsor stands behind the chair of her candidate.

Chapter: Here are the candidates.

W. W. G.: Who presents them?

Sponsors: We do.

W. W. G. (to candidates): Rise and hear our Constitution, which by so hearing you do pledge yourselves to uphold.

The Chapter reads the constitution

W. W. G.: Be seated.

Chapter then presents each name alphabetically and the following service is given for each candidate in turn. As each name is read the Sponsor brings forward the candidate called.

Sponsor: I present my friend that she may be admitted to the same fellowship which I enjoy.

W. W. G. (to candidate): Do you sincerely desire membership in this organization?

Candidate: I do.

W. W. G.: Do you pledge yourself to cooperate with us in every way and seek to be a loyal and steadfast member?

Candidate: I do.

W. W. G.: Repeat after me this pledge: "I, —, do hereby give my pledge. I promise to attend every regular meeting unless hindered by conscientious reasons; to give regularly to the work of missions whatever is consistent with my means; to take part in the programs cheerfully and to the best of my ability; to read the books assigned to the Society; to strive to

interest others in the Society; to be loyal to my fellow members in speech and actions and to strive to make my life a Christian example. I further pledge, if I do wilfully neglect these sworn obligations, cheerfully to submit to correction from the executive of the Society—such correction to be given in a kind and Christian manner, and for the good of the Society.

W. W. G. (to Chapter): I find this candidate quite ready to be a part of our organization and I therefore pronounce her a member of the World Wide Guild. Do you now receive her into your Chapter.

Chapter: (Presents book for candidate to sign; members now rise). In behalf of Chapter 1298, I welcome you to our ranks. We have heard your sincere pledge of faith and we in turn pledge ourselves to be true sisters to you. (Turns toward circle). Members of Chapter 1298, I present to you a new sister. Make her welcome and let her never regret that she has become one of us. (Sponsor leads candidate to a seat waiting for her in the circle).

(While candidate is repeating the pledge *W. W. G.* takes and holds the Bible in her hands and the candidate lets her right hand rest upon it. When Chapter is making the speech just above she holds the candidate's right hand in hers).

When all candidates are received the following takes place.

Chapter: Dear members of Chapter 1298, we are all, both old and new, drawn together once more to participate in the sacred ceremony of the lights. As we take

part, some of us for the first time, let us pray in our hearts that as Jesus has lighted us, so may we bring light to others.

W. W. G. lights taper on the altar. Two girls pass small candles to each member.

W. W. G.: And God said, "Let there be light, and there was light."

Members: For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

(The girls march past the altar lighting their candles as they pass and take their places).

W. W. G.: Jesus said, "Ye are the light of the world," and "Go ye into the world and preach the Gospel to every creature." You have received the light, do not keep it all unto yourselves, but give freely that all may see, for if we all give we shall light the world.

Girls march past altar again and put their candles in holder prepared for them. Then all join hands in a circle, hands crossed, and repeat the Covenant. "Mindful of the millions who are still in darkness because they know not that the Son of Righteousness has arisen with healing in His wings; remembering the words of Christ, who said, "I am the light of the world," and again "Ye are the light of the world"; I gratefully pledge myself to work henceforth with Him; giving time, money and prayer, that upon such as sit in darkness and the shadow of death, the light of life may shine."

Then sing "Follow the Gleam," and close with the Lord's Prayer.

Secretary before May 10 of the number of points your Company made by reading the missionary books, as you may get the prize picture for your state.

Mary L. Noble

218 Lancaster Ave. Buffalo, N. Y.

From Our Field Secretary

Nebraska boasts some lively promoters for the Children's World Crusade. I met the Omaha Crusaders at a Rally. Here I learned from them a fine new Crusader yell, which I am sure they will want me to share with all of you.

"One a zip-a,
Two a zip-a,
Three a zip-a, zoo!
Engine! Engine!
Choo, Choo, Choo!
Are we in it?
Well, I guess!
World Crusaders,
Yes, Yes, Yes!"

Then you will like their song to the tune of "The bear went over the mountain." You sing these words.

"I'd rather belong to Crusaders
Than anything else I do."

Thank you, Omaha!

Norfolk, Nebraska, Crusaders make a specialty of Plays. They have given every Crusader Play they could find and are asking for more. They believe in showing the grown-ups what we C. W. C. members have really accomplished here at home and in foreign lands. Do the people in your church know of our Crusade Conquests? Why not show them?

The first thing which greeted my eye was a large poster with a "Climbing Dollar Hill Container" pasted on it. The Crusaders near the top of Dollar Hill bore large gold stars and the names of the Crusaders in the Council Bluffs Church who had "made the grade" and reached the top. I took pains to question these brave knights and ladies, and I found that every one of them who wore the gold star had earned all the dimes! I am so proud of them! And the boy who reached the top first, when asked how he did it, said, "I earned my money and tithed it." Isn't that splendid?

In Albion, Nebraska, there is a band of the finest Heralds whom ever you could see. We met one afternoon last March and acted out the story of Wing Lee and his missionary doctor. Everyone wanted to be the missionary doctor, but everybody was somebody. Even our littlest Jewel, who had come with her big brother, chose to be the grandmother. I wish you could watch them act out the story.

We learned the Herald song which was printed in the January MISSIONS.

"Little Heralds, little Heralds,
Of God's glorious Kingdom."

and we made "Our bright golden trumpets" out of brown wrapping paper, with



Notice! Crusaders

The Northern Baptist Convention will be held this year in Atlantic City, N. J., May 16-23. It is imperative that your Leaders should be there to get the information and help for next year and to hear all the splendid reports of what the C. W. C. did last year. So, boys and girls, will you speak to them about it and arrange to have them go? You can do it if you try.

One Crusader Company got money for a new typewriter in one evening for their church secretary, to replace one that was stolen. They flew around after prayer meeting and collected it. You see what you can do.

There is something else for you to do. I would like to see the best *Note Books* you have in your Company; the best sample of *Handwork*; the best *Poster*; *Chart*; *Honor Point Record*; *Program Work*. If you have done something interesting that I have not mentioned, send it, and if it is something which can't be sent, write

me about it, for this is the place where we exchange ideas. Send the things to Miss Mary L. Noble, Haddon Hall, Atlantic City, N. J., to be delivered May 21. If you want them returned, write plainly on each your address, but if possible let me keep them.

The special features for the C. W. C. are the Conference for Leaders at which Miss Hobart will be present; a Study Class on the two Junior books for next year; a C. W. C. hospitality room in the First Baptist Church where our exhibits will be, and which will be a rendezvous for all interested in our work. There will be some good books to look over, particularly books on next year's themes. So you see how much it will help your Company if your Leader were there. Some of you who live near Atlantic City could come yourselves and you ought to. If you can come any day, make it the day of the Conference so you can tell us what you did last year.

Be sure to send a report to your State



ELEANOR FLORENCE ANDEM, THE FIRST
HERALD IN NEW ENGLAND TO FILL HER
CONTAINER "UP DOLLAR HILL"

our red cross emblazoned upon them. They will tell you that they are the Her-alds who go before the Crusade to pro-claim the good news that Jesus our King is come.

Helene E. Hobart.

"THE HONORABLE JAPANESE FAN," AND
"BETTER AMERICANS"

It is none too early to begin in May to plan for next year's study and it is great cause for congratulation to be able to announce that by the time you read this paragraph you may possess our Foreign Mission study book for next year, "The Honorable Japanese Fan." It is written in Miss Applegarth's fascinating style, has a fund of missionary facts, and is permeated with the missionary and deeply Christian spirit, without which a mission-ary book for children is seriously lacking. It is a story that the children will want to read for themselves. Miss Applegarth will write the "Leader's Help" in which she gives suggestions for posters, hand-work, programs and dramatizations. The "Help" will probably be ready in May.

The book for the Home Mission study, "Better Americans," by Joyce Manuel, is not one for the children to read, but a Leader's book, suggesting programs of worship, study, dramatization and service, and including a story for each ses-sion. This is promised for May.

These books will be 40 cents each, in paper, and the Leaders Help for "The Honorable Japanese Fan" is 15 cents.

PRIZE WINNER

Margaret Snow of Buffalo, won the In-dia Painting Book, the prize offered for the best coloring of the picture "My Little Brother," in March MISSIONS. She gave

both sister and baby brown bodies and black hair and the Sari, mat, jewelry and flowers were harmonious and pretty. There were some other pictures sent in showing careful work and thought, but one couldn't award a prize to a picture, no mat-ter how artistic, with a pink or yellow baby in India. We have pink babies in America and yellow ones in China, but India's babies are all little brownies.

TONGUE TWISTERS FOR THE PUZZLERS

A "Tongue Twister" is a sentence every word of which begins with the same letter. You will write a sentence of five words, all beginning with the letter "C" and telling something about MISSIONS, the magazine. It must reach me by May 15. I will give you a sentence using the letter "G" in-stead of "C" but you use the letter "C." This is my sample: "Golaghat girls give God grain."

As we have so many boys and girls working on the puzzles now, it has ceased to be a great honor to be one of twenty or more to have your name in MISSIONS, so from now on I will put in only one name. That will be the name of the boy or girl who sends me the BEST answer, every-thing considered, correctness, intelligence, appearance of paper, and spelling. So there will be a great honor for the one who is chosen. Only members of a C. W. C. organization can compete.

Seen on Dollar Hill

BAPTISMS AT KAKCHIEH, SOUTH CHINA

Out in the open air, in the big court and on the banks around the stone baptistry in our little valley here in Kakchieh, 800 or 900 people—possibly a third of them Christians—were gathered to witness the solemn rite of baptism. Potted flowers bloomed around the edge of the basin, and the picture was completed by the score or so of baby faces which peered wonderingly through the blossoms close to the rim of the pool.

After Mr. Waters' fitting talk about baptism, the candidates came forward; and we had the happiness of seeing 59 young men and women, boys and girls, confess before the world their determina-tion to follow Christ as Master and Lord. Only one or two of the 59 have even reached 'middle age; the others have the best part of a lifetime before them to honor God here in this country where He is so sorely needed.

Eight of the number are from our own girls' school. I must tell you about one of them. Ever since she came to us three years ago from an absolutely heathen home we have watched her with the great-est interest and hope. About a month ago, when Dr. Poteat was here holding special meetings, Cheng-eng stood quietly in her place and signified her desire to be-come a Christian.

Her father is a manager of the theatrical performances which are almost always given in connection with idol worship, but he is willing, it seems, for his motherless little girl to accept Christianity. Will you help us to pray that he too may soon come in spite of the many difficulties?—ABBIE SANDERSON, South China.

A HELP TO HOUSEKEEPING

Herewith our renewal of subscription for MISSIONS. We would not be able to keep house satisfactorily without it. Wife takes such a delight in working out its puzzles and searching out the answers to the Question Box. She is an invalid and cannot write, so she finds the answers and I write them out for her, and so have signed both names to our answers, but she de-serves the full credit. MISSIONS and its predecessor has been coming into our home for over 27 years. Yours sincerely and fraternally, Rev. C. L. Davenport, Hemet, Calif.

(That is what we like to get—a message showing the real helpfulness of MISSIONS.—Ed.)



This is the Crusader Company of the First Church, Albion, Nebraska. They have one White Cross meeting a month and their leader, Mrs. E. H. Clark, has made these uniforms, which they always wear. Wouldn't it be a good idea for all Crusaders to have similar uniforms? The cap is blue with a white cross on it.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

27 Landscape Avenue, Yonkers, N. Y.

Raw Materials vs. Relishes

A DISTRICT DRAMA

Catering is worthy to be classed among the fine arts, so great is the gain in appetite values when nutritives are toned up with relishes. A forceful illustration has come to the Forum Conductor recently from the New England District of the W. A. B. H. M. S. At a district rally, information concerning the New England Specials (schools and workers which are the especial responsibility of certain churches, societies or individuals of that district), in a form to be assimilable by even the most listless palates. The dramatic sketch, written by Miss Harriet Lawton of Fall River, Massachusetts, while too long to come within the limits of our space, may be considered in outline, to stimulate other missionary caterers to like endeavor with leaflets or any informational raw materials. The sketch is entitled, "Personally Conducted."

Mr. and Mrs. Allen—the former a jaded and listless business man seeking to escape nervous prostration—are among the tourists on a train leaving Boston for the West. On the observation platform Mr. Allen meets Mr. Clark, a young man overflowing with energy and cheery good humor. In the course of a spirited bit of dialog, Mr. Clark engages to conduct his new acquaintances on a tour that will put zest into life by showing "how the impossible has been made possible." After this prolog of motive, the necessary changes of tickets and baggage are made at Chicago and a series of charming little sketchy scenes are introduced as the party visits successively: (1) Miss Norton's Crow Indian school at Wyola, Wyoming, the dialog incorporating much biographical material about Miss Norton, the exhibit illustrating the handicraft as well as the methods of instruction, and the singing showing the typical music of the school; (2) Miss Jane Skiff assisting at a Chinese medical clinic at Seattle; (3) Miss Olive Warren's Japanese school at San Pedro, California, and (4) Miss Frederickson in charge of our Normal school at Puebla, Mexico.

The jaded business man acquires a new interest in life, and in response to his enthusiastic expression, Mr. Clark says: "Many people think far fields are greener; but you did not need to travel farther than New York to see our specials at work; for in the metropolis, Miss Rienzi does the same sort of work with the Italians that you have seen done with the Indians in Montana, the Chinese and Japanese on the Coast, and our Latin-American neighbors

in Mexico." He concludes: "When you started on this trip with me, you said you had no interest in life—nothing to work for. Here is the need. Why don't you personally conduct one of these stations by sending to the Board as large a contribution as you can? 'Inasmuch as ye have done,' etc."

The missionary biographical material is all taken from the pencil sketches, and the scene construction from other leaflets available for all topics, at the Literature Headquarters of the General Board of Promotion, 276 Fifth Avenue, New York.

A PROGRAM BY MAIL

The missionary caterers in the Baptist Church at Sparta, Michigan, recently served a feast in the way of a "Program by Mail," which has been reported for us by Mrs. Johanna N. Greiner. Solicitation of the desired correspondence had been made two months previously, to allow ample time for busy people to respond. Recalling the keen interest we all have in our share in the postman's daily burden, you can estimate the relish there was for personal letters from (1) Mrs. W. A. Montgomery, whose closing words were: "Our work was begun in prayer and must be continued and completed in prayer. We must broadcast our faith as we broadcast the radio messages"; (2) Mrs. L. S. Hurd, the Missionary Education Secretary of the W. B. M. S. of Michigan, who wrote: "Pray definitely for the different phases of our work. Pray that our people will see the field as a whole and that we will not 'lie down on the job' and retrench too much, but that Christ's Kingdom may come in all the world"; (3) Rev. A. F. Waechter, who, having been for nine years a missionary in Africa, gave most thrilling glimpses of life in that country; (4) Mrs. Frank Roberts, a former member now removed to the first Baptist Church of Kansas City, of whose institutional work she gave a vivid description; (5) another former member now taking a S. S. course at the State Headquarters, and (6) three elderly former members not now on the firing line but still holding the ropes. The inspiration from this meeting was so great that it had to be repeated at the morning church service soon afterwards.

THE TEST OF THE AGES

Another tasty bit of catering adapted to the year's study theme was "The Test of the Ages," written by Mesdames Paul Weller and P. H. Lynch, of New Castle, Pennsylvania. The first scene cleverly depicts a woman's missionary meeting during the reconstruction period following

the Civil War, the question discussed with animation and some heat being the advisability of sending out Joanna P. Moore for work among Negro women and children, the scene closing with a living picture of Lincoln giving equal protection to a white and a colored child under the flag.

The second scene depicts a down-to-date missionary meeting, the Negro Question, as presented in current study books and leaflets being the topic for discussion. The chronological link is the grandmother of one of the women, who gives effectively her recollection of the historic meeting in the first scene. It is keenly humorous to see how the mantle of the original objectors has fallen upon their Nineteen-Twenty-Three descendants. Incidentally much excellent informational material for current missionary literature is interwoven. The scene focuses upon a practical financial endeavor to strengthen our missionary work.

AN ORIGINAL CHRISTIAN AMERICANIZATION PAGEANT

Still another dramatic sketch has recently come to the Conductor's hands from Miss Alice M. Fox, of New Castle. Miss Fox brightly utilizes America, the Spirits of Education and Christianity, and representatives of various nationalities among our foreign-born folk to emphasize the widespread neglect of our New Americans, and closes with a strong appeal for volunteer workers and funds for service in the local neighborhood house as well as Christian Centers in other cities.

While the Baptist Bank Account will not now permit publication of these and other clever sketches submitted to the Forum Conductor from time to time, the foregoing briefs may inspire others to attempt better missionary catering, and it is possible that persons desiring copies of these dramatic sketches might obtain them from their authors by paying the small sum necessary to cover the manifoldings.

BETTER DEVOTIONAL SERVICES

Without sacrilege, may we say that missionary catering may profitably be extended to the devotional service, where, instead of the deadly-dull reading of a duty-chapter, Scripture, keen, powerful and pertinent to the details of the individual program is selected. An illustration is that of the devotional service at the Baptist Church of the Redeemer in Yonkers, N. Y., at the close of the New World Movement broadcasting program which appeared in April MISSIONS, page 234. Note that the Scripture selection was definitely shaped toward quickening the faith, spirit and activity of Northern Baptists in attacking the unfinished task.

1. Marching Orders: Matt. 28:19, 20.
2. Spirit: Gal. 5:13, 14; Luke 1:74; Acts 20:19; 1 Cor. 13:2.
3. Faith: James 2:14, 26; Matt. 21:21. Reward: John 12:26; Rev. 18:6.

A definite prayer followed, asking for such a vision of the unified task and the

crisis of world need that Baptists would be spurred into activity to complete the five-year effort; then five sentence prayers were offered by as many individuals presenting definite, clear-cut petitions for each of the fields exploited in the broad-casting.

FOR THE SOCIAL HOUR

Would you like to know of a missionary game we used at our last meeting? I typed the names of our Negro schools—about 65—on cards, five to a card, giving the location of the school named at the top of the card, and then we played the game like authors. It was used to complete a short program but was so well liked that we used it again and again. Two sets were needed for the Woman's Society, but that could be made relative to the attendance.—*Mrs. H. I. Howe, Winona, Minnesota.*

Why not have the W. W. G. make these cards, a few at a time, for their own and other purposes, using missionaries, Home and Foreign, specific to their district or otherwise?



Northern Baptist Convention

ATLANTIC CITY, N. J., WEDNESDAY, MAY 23, TO TUESDAY, MAY 29

Convention Motto: *Thy Kingdom Come!*
Convention Text: *Rev. 11:15*

WEDNESDAY, MAY 23

MORNING

- 9:30. Singing, "Coronation."
- 9:40. Prayer.
- 9:45. Report of Executive Committee and Appointment of Enrollment Committee and Committee on Arrangements.
- 10:00. President's Address, Rev. Frederick E. Taylor.
- 10:30. Singing, "Joy to the World."
- 10:40. Keynote Address, *Thy Kingdom Come*, President W. H. P. Faunce.
- 11:20. The Convention in Prayer.
- 11:30. Business and Announcements.
- 11:40. Adjournment for Organization of State Delegations.

AFTERNOON

- 2:00. Singing and Prayer.
- 2:15. Convention Business: Committee on Nominations from States.
- 2:45. Address: *Not in Word But in Power*, Rev. A. A. Shaw.
- 3:15. The Convention in Prayer.
- 3:30. Convention Business: Report of the Finance Committee. Report of Other Committees.
- 5:00. Adjournment.

EVENING

- 7:30. Evening Worship, led by Rev. S. P. Shaw.
- 8:00. Address, *The New Crusade*, Rev. John Snape.
- 8:30. Address, *Realizing the Ideal*, Rev. James McGee.
- 9:00. Singing and Benediction.

THURSDAY, MAY 24

MORNING

- 9:00. Morning Worship and Mission Study.
- 9:45. Home Mission Societies: Business. Presentation of the printed report of the Home Mission Societies. Resumé of the accomplishments of the year, *The American Baptist Home Mission Society*, Rev. Frank A. Smith. Resumé of the accomplishments of the year, *Woman's American Baptist Home Mission Society*, Mrs. O. R. Judd. Address, *Indian Education*.

Address, *Christian Centers*, Mr. John M. Hestenes.

- 11:45. Bible Exposition, Rev. Samuel L. Lindsay.
- 12:30. Adjournment.

AFTERNOON

- 2:00. Singing and Prayer.
- 2:15. Home Mission Societies. Address, *Home Missions in the West*, G. Clifford Cress. Address, *Serving the Rural Community*. Address, *School Work in Santa Ana, Salvador, Central America*. Address, *City Work Among Foreign-Speaking Peoples*, Mr. J. Novotny, Prof. I. V. Nepresh, Dr. Eleanor A. Campbell.
- 4:30. Convention Business.
- 5:30. Adjournment.

EVENING

- 7:30. Evening Worship, led by Rev. Benjamin Otto, Illinois.
- 7:45. Christianizing Industrial and Business Relations, Dr. Worth M. Tippy. Christianizing Race Relations, Dr. M. Ashby Jones, Mrs. Luke Johnson.
- 9:00. Singing and Benediction.

FRIDAY, MAY 25

MORNING

- 9:45. Woman's American Baptist Foreign Mission Society, Mrs. W. A. Montgomery, Presiding. Presentation of Report. Address by Mrs. W. A. Montgomery, President of the Society.
- 10:45. American Baptist Foreign Mission Society, Dr. W. S. Abernethy, Presiding. Business. Presentation of Report. Annual Review of the Work of the Society by Prof. Frederick L. Anderson, Chairman of the Board of Managers.
- 11:10. American Baptist Foreign Mission Society, Woman's American Baptist Foreign Mission Society, Joint Session. Brief Addresses by Miss Linnie M. Holbrook of Assam, J. T. Proctor, D.D., of East China.
- 11:45. Bible Exposition by Rev. Samuel M. Lindsay.

AFTERNOON

- 2:00. Joint Session of the Foreign Mission Societies, Mrs. Montgomery, Presiding. Brief Addresses by Missionaries: Rev. J. H. Oxrieder of Bengal-Orissa. Miss Carlissa A. Hewey of East China. Rev. Charles Rutherford of South India. Miss Margaret Suman of the Philippine Islands. Mr. J. E. Moncrieff of West China. Catharine L. Mabie, M.D., of Belgian Congo. Rev. G. J. Geis of the Philippine Islands. Rev. C. E. Chaney of Burma. Introduction of Oriental Students. Address by K. Imai of Japan, interpreted by Dr. H. B. Benninghoff.
- 4:30. Convention Business.

EVENING

- 7:30. Evening Worship, led by Rev. L. J. Velte, Minnesota.
- 7:45. Presentation of new appointed outgoing missionaries.
- 8:45. Addresses by Dr. C. Y. Chen of China, Mr. Daniel Swamidoss of India.
- 9:30. Adjournment.

SATURDAY, MAY 26

MORNING

- 9:00. Morning Worship and Mission Study.
- 9:45. Convention Business. Report of General Board of Promotion.
- 11:45. Report of Nominating Committee.
- 12:30. Adjournment.

AFTERNOON

- 2:00. Singing and Prayer.
- 2:30. Missionary Pageant.
- 3:30. Sectional Conferences: Religious Education, City Missions, Stewardship, Social Service, World Wide Guild, Children's World Crusade.
- 5:30. Adjournment.

EVENING

- 6:30. Banquets: Brotherhood Banquet. Woman's Banquet.

SUNDAY, MAY 27

MORNING

- 10:00. Praise and Prayer Meeting.
- 11:00. Convention Sermon, Rev. W. W. Bustard, Ohio.

AFTERNOON

- 3:00. Praise Service.
- 3:30. Address, *Youth's Obligation*, Rev. C. Wallace Petty. Address, *Youth's Response*, Rev. Bernard C. Claussen.

EVENING

- 7:30. Evening Worship, led by Rev. Ambrose M. Bailey.
- 8:00. Address, *The Call of the Hour*, Rev. Harold C. Phillips.
- 8:30. Address, Rev. J. Whitcomb, Brounger.
- 9:00. Song and Benediction.

MONDAY, MAY 28

MORNING

- 9:00. Morning Worship and Mission Study.
- 9:45. Convention Business: Election of Officers. Reports: Minister's and Missionaries Benefit Board, Board of Education, Committee on Resolutions, Social Service.
- 11:15. Report of the Publication Society.
- 11:45. Bible Exposition, Rev. F. E. Eden, Colorado.
- 12:30. Adjournment.

AFTERNOON

- 2:00. Song Service and Devotional Exercises.
- 2:10. Address, *Ninety and Nine*, Rev. W. Quay Roselle.
- 2:40. Introduction of Workers in the Bible and Field Department.
- 3:10. Address, *Missionary Education*, Rev. W. A. Hill.
- 3:40. Introduction of Directors and Workers of Religious Education.
- 4:00. Address, *Religious Education*, Dr. Hugh S. Magill, General Secretary International Sunday School Council of Religious Education.
- 4:30. Address, *Christian Stewardship*.
- 5:30. Adjournment.

EVENING

- 7:30. Evening Worship, led by Rev. G. W. Cassidy, Kansas.
- 8:00. Address, *The Care of the Ministry*, Rev. E. T. Tomlinson, New York.
- 8:30. Address, *The Minister's Task*.
- 9:00. Song and Benediction.

TUESDAY, MAY 29

MORNING

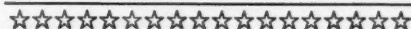
- 9:00. Morning Worship and Mission Study.
- 9:45. Convention Business. Reports: Joint Committee on Interests of Negro Citizens, Conference with Other Religious Bodies, Law Committee, Baptist Bodies Using Foreign Languages, Denominational Day, Federal Council.
- 11:45. Bible Exposition, Rev. F. E. Eden, Colorado.
- 12:30. Adjournment.

AFTERNOON

- 2:00. Singing and Prayer.
- 2:30. Address, *The Progress and Problems of Prohibition*, Hon. R. A. Haynes.
- 3:00. Address, *The Determining Factor in Business and Industry*.
- 3:45. Question Box.
- 4:15. Business.
- 5:30. Adjournment.

EVENING

- 7:30. Evening Worship, led by Rev. Robert Craig, Iowa.
- 8:00. Address, *The Unity of the Spirit*, Rev. M. J. Twomey.
- 8:30. Address, *Go Work Today in My Vineyard*, Rev. Russell Conwell.
- 9:20. Closing Words by President Taylor.



Complete and reliable information about Baptist Schools and Colleges can be obtained from *Missions Educational Directory*. More definite information can be given if general locality of school desired, age of prospective pupil, and approximate price, are included in request. Address *Educational Directory, Missions*.

Broadcasting Brotherhood

J. FOSTER WILCOX, DIRECTOR

A few years the writer contributed to *MISSIONS* an article entitled "Thinking, Feeling, Doing," which told the story of a pastor's interest in the foreign-speaking people of a New England city, and especially the discovery in a tailor shop of an Italian boy who could not speak English, but who, after years of study with the pastor, became a forceful and intelligent Christian. The young man was recently graduated from the Bible Seminary in New York, and is now in the New York University. We were recently informed that he has been called to the pastorate of the Rowayton, Conn., Baptist Church, and the church, upon the recommendation of the Committee of the Association appointed to examine candidates for the ministry, called a council of ordination. The young man, an honored member of the North Adams, Mass., Baptist church, is Victor F. Scalise. The "Adventure in Brotherhood" brought large returns for the Kingdom.

A WISE DECISION

Last summer a Baptist church in New Jersey sent to Camp Oswegatchie a crippled boy, who wrote as follows to Camp Director J. Foster Wilcox: "Camp Oswegatchie was one of the factors that helped me to make the decision to get a better education. I have made arrangements to go to Mount Hermon, Mass., this April, and that is the reason I have been so busy. I have been working seventeen hours a day for the last three months so that I might have enough finances to pay my expenses. In the summer I will have to get some more money, so I will not have time, for a year or two to think of anything else but school. I am quite determined to get an education, but it is going to be a rough trail."

BROTHERHOOD NOTES

As an evidence of the growing interest in this country of united work by men for men, a recent conference held in Washington, D. C., composed of official representatives of men's work in the various denominations, formed a "Council for the Federation of Men's Work," which has for its purpose the furthering of the common objectives which are before the Christian men of the denominations.

Camp Oswegatchie, the Brotherhood training camp for Baptist boys, in the Adirondack mountains of New York, promises to have an unusual season this year. The early enrollment insures a capacity number of fine lads from various states. The leaders are boys who have trained in the camp during the past two years, and next year they will be available as directors of church camps. Several of the older boys who have spent two years

in the camp have secured positions this year. The Junior camp instituted last year is one of the most promising features. The Director will be pleased to send catalogs on application. Address Camp Oswegatchie, 23 East 26th Street, New York City.

The Federal Council of the Churches of Christ in America invited a group of leaders of men's work in the various churches to meet Mr. William Ward of London in New York, March 29th. Mr. Ward made a brief but interesting address, in which he told of the revival of interest in Brotherhood work in Scotland, England and Canada.

The Temple Brotherhood of Grace Baptist Church, Philadelphia, with a membership of 225, promotes a worth-while program, including a summer camp.

The Victory Class of the Glendale Church, Everett, Mass., enrolls 140 men, and is interested in social, political and religious work.

One Way to Promote Missionary Education

A DAY IN INDIA

"An invitation is extended to all who are interested to spend a day in India with Mrs. M., at her home, on Tuesday, Feb. 20, beginning at 10 o'clock, A. M." So read the invitation, and in response over fifty women came, each bringing with her a box of sandwiches, or a bowl of potato salad, or some other inviting feature of a buffet luncheon, the hostess having offered to provide coffee, tea and dessert.

The book "Building with India" was presented, three chapters before luncheon, the other three after luncheon, six women having been secured some weeks in advance, each of whom agreed to study and present one chapter. Behind the place where each leader stood was pinned a copy of the new large map of India lately issued by the Missionary Education Movement. Illustrative pictures were also used and some quotations from other books.

The day was voted a great success. To many of the women present it was a first experience with a mission study book and proved a happy introduction to this most worth-while field of study. The pastor was invited and added much by his presence and interest.

This is a union church in a suburban community, and as such it presents some difficulties for ordinary missionary programs, but as one result of this Day in India its programs for a time are to be devoted to a study of the work which the several denominations are doing in that country. The women are now alive to the subject and want to know more.

The same plan was tried in a neighboring town with like success. We commend its further use in communities where other forms of mission study are not in use.—*Martha H. MacLeish.*

A Woman to Honor

A letter from Principal L. C. Smith of the Coles-Ackerman Memorial Boys' High School at Nellore, South India, says: "I am enclosing herewith a photograph of Mrs. D. Maremmah, a Telugu Christian woman of character and achievement. For several years her husband was an excellent professor in our Theological Seminary at Ramapatnam, where he died in his prime ten years ago. With her family of seven small children she returned to Nellore, the home of her mother. For a widow to care for a large family like this in India is in itself an accomplishment. She sent two sons and two daughters through our Mission High Schools in



MRS. D. MAREMMAH, A REMARKABLE PRODUCT OF OUR TELUGU MISSION

Nellore, and the others are now in high school. One daughter married a man in Government service, a second married a promising young minister, who is now the Bible teacher in our Coles-Ackerman School, and a third married a young minister and went with him to Africa, where they are engaged in Christian work among the Telugus who have migrated to that land. Her eldest son went to Mesopotamia during the British occupation, and worked up to a responsible position in the Post Office Department. He is a good musician. Her second son is now in college. Mrs. Maremmah is now a teacher in the Municipal Schools of Nellore, and is the first women member of a Municipal Council in South India. She was appointed to this position on the Municipal Council of Nellore, 3,500 population, by His Excellency the Governor in Council, two years ago. In his annual report for 1922, the Municipal Chairman, a Mohammedan gentleman, stated that she had been a useful councillor, and by her presence had exerted an elevating influence upon the Council. It is to be remembered that this has taken place in India, where women are not expected to do more than cook the husband's food and be the mother of his children."

(These are the living witnesses to the power of the gospel.—ED.)

MISSIONS' PUZZLE PAGE



SERIES FOR 1923. No. 5

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1923:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1923.

Second Prize—A book, or a subscription to *MISSIONS*, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66. *MISSIONS* will be sent to any address.

Send answers to *MISSIONS*, Puzzle Department, 276 Fifth Avenue, New York.

Answers to April Puzzles

1. Miss Marchie Hines
2. Miss Lavinia Mead
3. Rev. H. O. Wyatt
4. Miss Cora M. Beath
5. Rev. A. E. Bigelow
6. Rev. C. H. Barlow

Words Often Misspelled

(Noted during the past month)

Spelman Seminary, not Spellman.
Czechoslovakia, not Czecko-Slovakia.
Reverence, not reverance.
Semi-circle, not seme-circle.
Benediction, not benidiction.
Slogan, not slogun.
Eager, not eagar.
Invigorator, not invigorater.
Irresistible, not irresistable.
Warrant, not warrent.
Permanence, not permanance.
Omission, not ommission.
Commendable, not commendible.

Odd Slips of the Proof-reader

Enum^{er}ating, for enumerating.
Sem^{ti}mental, for sentimental (found in a handsome volume, author's edition, together with a score of typographical errors. Golaghat, not Gologhat (in Assam). Namkham, not Namkahm, Burma. Lakhimpur, not Lakimpur.

Don't

Aid in the degeneration of our noble language. What with the cartoons and the comics the language suffers constant disaster.

The other morning on the street I heard a mother call to her child, "Kummere, I tell you." No wonder foreigners are puzzled in their study of English. Where would one find Kummere, for example. To say "Come here" clearly may take a half-second longer, but it is worth speaking the English of culture and not of the slovenly.

"Where'dje get that?" is another abbreviation to be avoided, along with "I'm gonna," and "Whadjay say?"



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To the Puzzlers

By a curious mischance the answers to April puzzles were all left out of the April issue, with the single exception of Mr. Bigelow. We give the answers on this page, sure that the Puzzlers have been puzzled enough. Credit for April will be given all who are engaged in the contest.

As for first and second prize books, the first prize draws a more expensive book, though not necessarily a better one. To allow the winner to select has proved impracticable. Any first prize Puzzler, however, may name a book desired, and if possible it will be given.

☆☆☆

AS A RESULT of the daily Bible classes, chapel exercises, the strong evangelistic preaching of Mr. Aguilin, Christian Endeavor and Sunday school classes, practically all the students in the Iloilo High school have been led to Christ.



It's Worth Looking Into

THE WAY MOST PEOPLE LIVE

you'd think they were planning on being second Methuselahs. How many times have you heard folks say about someone: "He always meant to make some provision for his family, but he put it off—and now it's too late!"

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to remember a wife, a husband, a child, a friend? You can assure them of a steady, dependable income for life—without worry, without future expense to them, without reinvestment.

*Tomorrow may be too late!
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MISSIONS

FOR JULY
WILL BE THE CONVENTION ISSUE
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For Devotional Use

California. Mrs. Arthur Willett prepared the following Scripture selections for her Southern California State Rally and I am hoping others may use them. She says: "Our devotions were quite impressive and helpful. These Scripture selections were given without notes right from the heart and followed by prayer."

OUR VISION

Arise, shine; for the light has come and the glory of the Lord is risen upon you.

For, behold, darkness shall cover the whole earth and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about and see; all they gather themselves together, they come to thee. Thy sons shall come from far and thy daughters shall be nursed at thy side.

Then thou shalt see and flow together and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee and the forces of the Gentiles shall come unto thee.

For the kingdom is the Lord's and he is the governor among nations.

All the nations of the earth whom thou hast made shall come and worship before thee, O Lord and shall magnify thy name.

And they shall teach no more every man, his neighbor and every man his brother saying, who knows the Lord, for all shall know me from the least of them to the greatest of them, saith the Lord, and I will forgive their iniquity and will remember their sin no more.

For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

And we shall be able to say

The kingdoms of this earth have become the kingdoms of our Lord and his Christ and he shall reign forever and ever.

OUR MARCHING ORDERS

Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem.

Enlarge the place of thy tent and let them stretch forth the curtains of their habitations; spare not, lengthen thy cords and strengthen thy stakes.

Behold, the Lord's arm is not shortened, that it cannot save, neither his ear heavy that he cannot hear.

Ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the sea for thy possession.

Bring me all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it.

Moreover, it is required of a steward that a man be found faithful.

Freely we have received, freely give.

If you abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

☆☆☆

AT THE TOKYO Tabernacle during the past year 624 men were enrolled in the English night school, of whom 50 were regular attendants in the Volunteer Bible classes. In the English school for girls there are 416 enrolled, of whom 65 joined the Volunteer Bible classes. Miss Abe, the Bible woman attached to the Tabernacle, made 662 calls during the year.

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We wish to make this *School Directory* useful to our readers and to the institutions alike. All will see the desirability of being represented in these pages. Parents know that any school recommended by *Missions* is worthy of consideration.

News From the Field

DEATH OF MRS. WILLIAM ASHMORE, SR.

A cable from Japan brings the sad news of the death of Mrs. William Ashmore, Sr., on March 8. Mrs. Ashmore is one of the pioneers in foreign missions. She first sailed for the Orient in 1873 as the wife of Rev. Nathan Brown. They were the first missionaries of the American Baptist Missionary Union appointed to Japan. Several years after Mr. Brown's death his widow was married to Dr. William Ashmore, Sr., and helped this great missionary statesman in his work in China.

THE ARRIVAL OF THE SHIP THAT WAS RUSHED TO RUSSIA

The Foreign Mission Society has received a report from its European representative, Dr. W. O. Lewis, written from Moscow, Russia, in which he announces the distribution of the clothing sent on the relief ship in December. Many formalities had to be gone through with before the cargo could be unloaded at Odessa, and the Soviet Government insisted on unpacking carefully a large number of bales of clothing before they were released for distribution. Dr. Lewis spent some time in Moscow in conference with Dr. Rushbrooke, where an All-Russian Baptist Evangelical Relief Committee was organized and comprehensive plans were formulated for the distribution of the clothing. A program of distribution was prepared with the result that the bales of clothing were immediately despatched by rail to the various centers, from which their contents were distributed among Baptists and Evangelicals and their needy neighbors and friends. A substantial portion was distributed in accordance with the agreement with Mr. Hoover under the direction of the American Relief Administration in important centers designated by Dr. Lewis, irrespective of religious affiliations of the recipients.

Thus the second shipment of clothing which the denomination forwarded to Europe under the auspices of the Foreign Mission Society is an accomplished fact. Nothing was lost on the journey, and every piece of clothing packed at the warehouse in Brooklyn arrived at its destination. In closing his preliminary report, Dr. Lewis stated that conditions in Russia are apparently quiet. In some places, particularly those which he visited on an earlier trip to Russia last summer, economic conditions are somewhat better, while in others they are worse.

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DR. LENA M. BENJAMIN writes from Nellore, South India: "The White Cross parcels from the home societies have continued to come, and now that our lists are going home, the things being sent according to our needs are of very great assistance. We are grateful to those who have sent supplies, and also grateful to those who have sent money to help pay the duty."

SCHOOLS AND COLLEGES

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A Christian College of Liberal Arts

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☆☆☆☆☆☆

DURING the past year, more than 200 new books have been added to the library of Storer College at Harper's Ferry. Many of them were gifts from friends interested in the fine work the school is doing.

☆☆☆☆☆☆

STORER COLLEGE

A Junior College for Colored Youth
HARPERS FERRY, WEST VIRGINIA
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Offers thorough training under Christian influences. Lack of room limits enrollment.

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SUMMER SCHOOL

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2. Because a **second life** may be enriched by the extension of the income after the first life has ended.
3. Because the **life of the nation** will be enriched by the ultimate expenditure of the principal in missionary work or in the creation of a trust or memorial fund, in which the interest for all time will go toward Christianizing the people of this and other lands.

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On one life the rate of income varies from four to nine per cent a year, payable semi-annually.

On one or two lives the rate varies from four to eight and three-tenths per cent a year, payable semi-annually.

The rate always depends upon the age of the person when the gift is made. When the rate is once fixed, it never varies, but remains the same.

FORMS OF BEQUEST:

I give and bequeath to **The American Baptist Home Mission Society**, formed in New York in the year 1832, the sum of \$..... for the general purposes of said Society.

* * * * *

I give, devise and bequeath to **The American Baptist Home Mission Society** all the lot and land with the buildings thereon standing. (Here describe the premises with exactness). All the rest and residue of my estate, of whatever form or character, I give, devise, and bequeath to **The American Baptist Home Mission Society**.

It is always best to consult a lawyer. All those making wills should remember that our corporate name is **The American Baptist Home Mission Society**.

For annuity booklet, sample contract, and survivorship rate tables and legacies kindly address Secretary Charles L. White, 23 East 26th Street, New York City.

Buffalo Baptist Union

The Buffalo Baptist Union reports as follows: The year's work has been carried on under the handicap of an inefficient and corrupt city administration. These conditions have occasioned embarrassment in our work, especially in foreign-speaking neighborhoods where lawlessness and immorality suffer little restraint. This situation has, however, forced our churches together more closely and the sense of interdependence among Buffalo Baptists is rapidly supplanting the spirit of ultra-independence. Increasing spiritual efficiency is the result.

During the year we celebrated the one hundredth anniversary of the corporate beginnings of Baptist work in Buffalo. We were humiliated to find that at the end of the century our membership is only 1 1/4 per cent of the city's population, or 9 per cent of the total membership of Protestant churches; that from 1895 to 1920 there was a net loss in Sunday school membership of 243, although at that time the tide turned and an increase of 313 members is recorded for the two years just ended. We are all in a mood to study seriously our spirit and program in order to meet more worthily the demands which the city task makes upon its evangelical churches.

We have expended more than \$20,000 in the reconstruction of two Christian Centers—the William Street Community House and the Trenton Avenue Mission. The improved equipment is making possible a much larger ministry to the respective neighborhoods than ever before. Added responsibility has been laid upon the executive office of the Union by the State Convention, involving care for churches within the "Western District" that may need any sort of counsel or assistance. This district includes Erie, Niagara and Orleans counties.

THE PRICE OF AN AUTOMOBILE TIRE

From far away West China comes a report of Dr. C. E. Tompkins indicating what it means to have reductions in appropriations because of the financial situation at home. He writes: "I cannot say yet how much our work will have to be cut down, because of the serious financial situation among the home churches. We will try a little harder to get the cooperation of the Chinese friends. It is a great calamity to have to cut down our schools, the only ones that stress uprightness, integrity and Christian principles, the foundation of any good citizenship. Bright boys are appealing to us for a little aid to help them through high school or college. These boys are to be our preachers, our doctors and our teachers. They will scarcely believe us when we say 'No, there isn't even \$30 to help you through next year!' And I am sure there are many other boys in the other stations who will probably be lost to the mission service for the price of an automobile tire!"

On in Half a
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Clothing and
Shoes

The Only Life
Preserver That Pro-
tects Against Cold
and Exposure



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"Mayflower"

On the Trip to Stockholm

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A new song book, just published. Well suited to the needs of the Church Vacation School. Contains 128 pages of the most favorite gospel songs, with opening and closing exercises, responsive readings, and hymns for all departments of the Sunday school. Manila, **\$15.00** a hundred. Cloth boards, **\$30.00** a hundred. Send **15 Cents** for a sample copy.

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*And When You
Make Your Own*

The Corporate Names of Our Societies Are

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, Gilbert N. Brink, D.D., General Secretary, 1701 Chestnut Street, Philadelphia, Pa.

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Inquiries concerning ANNUITIES and WILLS addressed to any officer named will be held as confidential and will receive prompt attention.

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DEAR MISSIONS:

I have mailed you today a letter containing check for \$36 for subscriptions to MISSIONS for the coming year from the Columbia Street Baptist Church of Bangor, Me. I thought you might be interested to know how our list was increased from 15 subscriptions last year to 36 for the coming year.

Instead of our regular monthly meeting of the Ladies Missions Circle, we decided to hold an evening meeting and invite the men. We used the dialog "A Living Magazine" as given in the September MISSIONS and had special music and *extra good refreshments*. At the close of the dialog two or three of our laymen were asked to tell what MISSIONS had to offer the men and some very interesting things were told. Then slips were passed around and subscriptions solicited, when 10 renewals and 16 subscriptions were quickly received.

Then a midweek prayer meeting was given over to the Missionary Committee, which arranged a program of readings, testimonies and prayers, all of which were cut from copies of the magazine and distributed to those present. In that way our people are having a chance to learn of what helpful interesting things are to be found in MISSIONS.

Both meetings were voted very interesting, and one of our Deacons confessed to me today that from now on he should take time to read the magazine as he has not done heretofore, and that in his opinion the interest in it had been increased 200% which pleased me greatly. In my opinion the magazine is better than ever.

Sincerely yours,
ELVIA C. SHAW.

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THE U. S. GOVERNMENT has issued a bulletin setting forth the evil effects of the use of peyote by the Indians, showing that it is a serious demoralizing factor in their lives. One of our missionaries to the Indians, now a teacher at Bacone College, is quoted in the bulletin as follows: "A curse that is fourfold in its effects—financial, physical, mental and moral. There is not one single good in the business. Young men whom the Government has spent thousands of dollars to educate are made almost worthless by this spreading curse."

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PLANS ARE being made to take 140 additional boys into the Mabie Memorial Boys' School in Yokohama at the beginning of the new school year. In another year the first class of boys will be graduated. One of the missionaries says, "Remember that the Mabie Memorial is the only Christian school for boys in a city of half a million souls and a province of nearly two millions."

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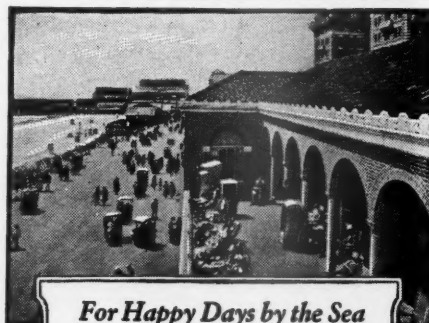
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